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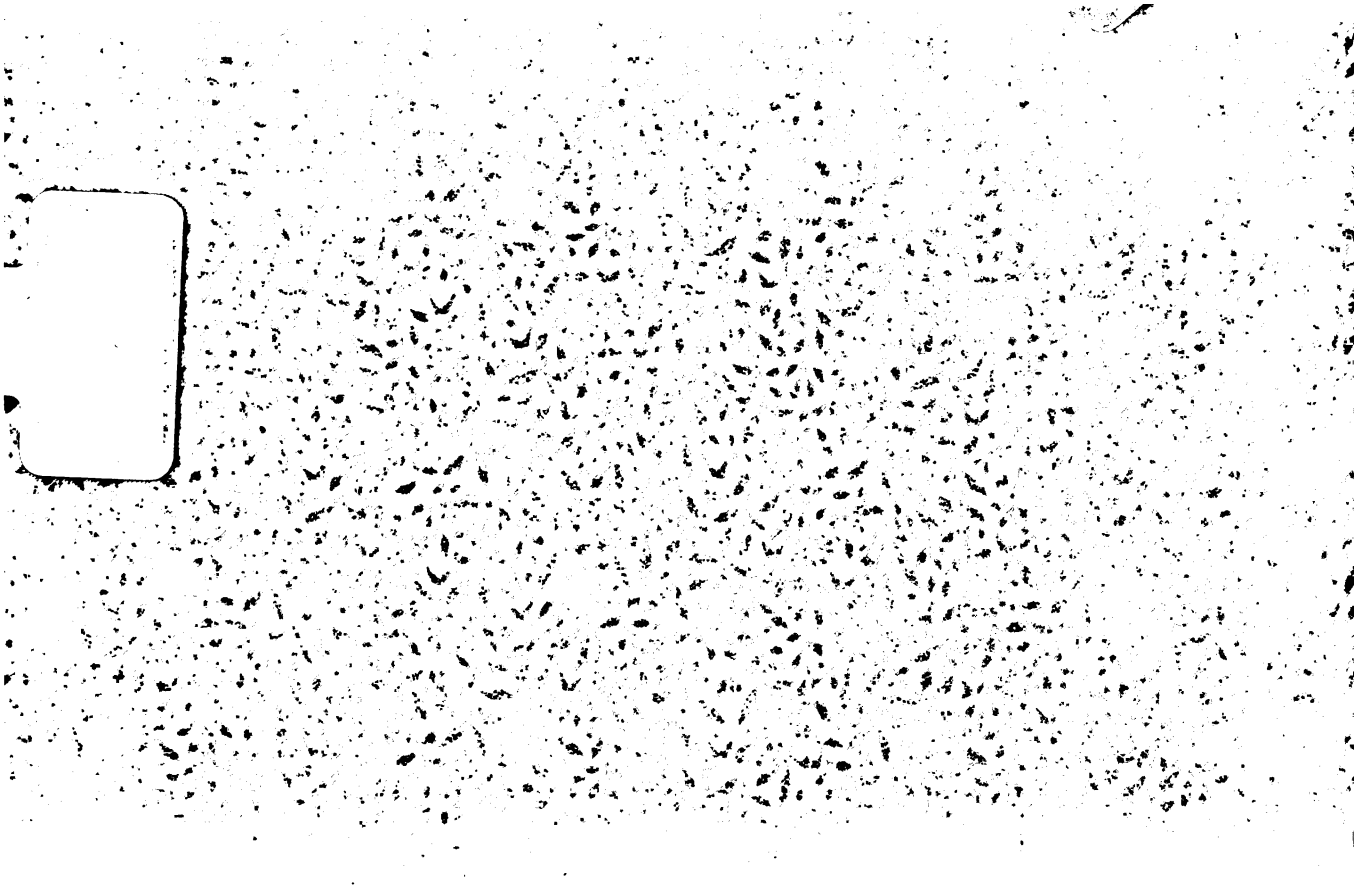

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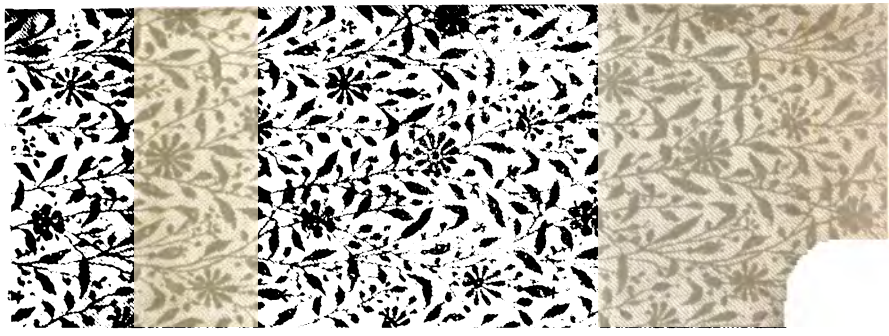

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MODERN MISSIONS

THEIR TRIALS AND TRIUMPHS.

"Lord! as the rain comes down from Heaven,—the rain
Which waters Earth, nor thence returns in vain,
But makes the tree to bud, the grass to spring,
And feeds and gladdens every living thing,—
So may Thy Word, upon a world destroyed,
Come down in blessing, and return not void;
So may it come in universal showers,
And fill Earth's dreariest wilderness with flowers,
— With flowers of promise fill the world, within
Man's heart, laid waste and desolate by sin;
Where thorns and thistles curse the infested ground,
Let the rich fruits of righteousness abound;
And trees of life, for ever fresh and green,
Flourish where trees of death alone have been;
Let Truth look down from heaven, Hope soar above,
Justice and Mercy kiss, Faith work by Love;
Nations new-born their fathers' idols spurn
The Ransom'd of the Lord with songs return;
Heralds the Year of Jubilee proclaim;
Bow every knee at the Redeemer's name;
O'er lands, with darkness, thraldom, guilt, o'erspread,
In light, joy, freedom, be the Spirit shed;
Speak Thou the word: to Satan's power say, 'Cease,'
But to a world of pardon'd sinners, 'Peace.'
— Thus in Thy grace, Lord God, Thyself make known;
Then shall all tongues confess Thee God alone."

—James Montgomery.

MODERN MISSIONS

Their Trials and Triumphs

BY

ROBERT YOUNG

ASSISTANT SECRETARY TO THE FOREIGN MISSIONS COMMITTEE OF THE FREE CHURCH OF SCOTLAND

WITH INTRODUCTION

BY REV. JAMES H. WILSON, M.A., EDINBURGH

WITH MAP AND ILLUSTRATIONS

LONDON

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PREFATORY NOTE.

In the following pages an attempt has been made to bring together, within brief compass, the more important facts relating to modern Protestant missions. Special prominence is given to their earlier history, inasmuch as a knowledge of it is essential to a proper estimate of their present position, and also because there were exhibited, during the period referred to, deeds of heroic self-sacrifice that deserve to be held in lasting remembrance.

The work has extended far beyond the limits originally contemplated, and, in consequence, it has been found necessary to reserve a large portion of the material. The issue of a second volume will depend upon the measure of acceptance which the Christian public may give to the present one. The fields thus reluctantly reserved are Greenland, Labrador, South America, Syria, Armenia, Persia, and Egypt, as well as missions to the Jews.

The narrative must be regarded as little more than a mere outline. Very much has been left unsaid which might have been with advantage recorded. Many honoured names are altogether omitted, while others are alluded to only incidentally. The space, too, allotted to the various missions may not be, in some cases, in proportion to their relative importance. As regards India especially, the difficulty of doing anything like jus-

tice to the work that is there being carried on has been strongly felt. No one can be more conscious than the author himself of the defective character of the book; but, notwithstanding, he indulges the hope that a felt want in our missionary literature has been in some measure supplied.

It has not been the privilege of the writer to visit any of the mission fields here described. But a tolerably familiar acquaintance with the missions of the various churches and societies, obtained by a somewhat lengthened official connection, and the exceptional facilities at his command, as respects available materials, may perhaps be accepted as a justification of the issue of this volume. It would have been a satisfaction to the writer to have tendered to the various authors consulted his cordial acknowledgments for the assistance received from them. But these are so very numerous that any attempt to give the names, or to quote the references, would have been attended with considerable difficulty. Occasionally the *ipsissima verba* are given. In other cases, some of the phraseology used by the authorities referred to has been adopted, though not, it is hoped, to an undue extent. The frontispiece has been adapted from a diagram, the use of which was kindly permitted by the Church Missionary Society. He trusts that not a few of those who read these pages may be stimulated to prosecute the study of the subject by repairing for fuller information to the works from which they have been in great degree enriched, and from the perusal of which he himself has derived unmingled pleasure. R. Y.

EDINBURGH, *October* 1881.

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INTRODUCTION.

THE revived spiritual life of recent years has shown itself, as it was natural it should, in an increasing interest in the extension of the kingdom of Christ both at home and abroad. The Churches of Christ have all, more or less, received a missionary impulse, and have felt constrained to make some contribution to the great work of the world's evangelisation. It is perhaps well that particular churches and societies should concentrate their forces on special parts of the field, and keep up an intelligent and prayerful interest in these, by furnishing their members with regular information as to what is being done in them. There is the danger, however, of too narrow a view being taken of what, after all, is but one enterprise. It is desirable that the whole Church should know the extent to which the Lord's great commission is being carried out, "Go ye into all the world and preach the gospel to every creature." It is desirable that the whole Church should know the history of those missions which have now developed into greatness, after a long experience of ill-success, reverses, and disappointments; so that when there is a like earlier experience, there may be the

cherishing of a similar spirit of patience and believing expectation. From time to time there is special blessing bestowed on particular missions; but how is the whole Church to get the benefit of this, in the way of impulse and encouragement, if it is ignorant of the facts of the case? There have been, in the history of almost every mission, times of peculiar difficulty and trial, or times when the door has been wonderfully opened, and, in either case, sympathy and prayer and help otherwise would have been invaluable; but the facts were unknown outside a very limited circle, and so the needed help was withheld, and the opportunity was not turned to the full account to which it might have been.

One has but to look at the annual reports or the monthly magazines of the leading missionary bodies, to see what a long line of operations there is, and with what a small part of it most of us are at all acquainted. And the want of this acquaintance is a loss to all. What we plead for, is such a knowledge of what God is doing elsewhere, that there may be a kind of partnership alike of help and of blessing. "Launch out into the deep, and let down your nets for a draught. . . . . And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners, which were in the *other* ship, that they should come and help them. And they came, and filled *both* the ships" (Luke v. 4-7). There are providential openings of this kind which should be a call to all the Christian brotherhood to rally round and make common cause in turning the occasion to account.

Now, the present volume is fitted to help in this direction, by the information which it gives regarding

various fields which have been already won, or which, as being white unto the harvest, are now waiting for the reaper. I might instance the Zenana work in India and other departments of Female Education in that land, in connection with which we have such grave responsibilities. Little, comparatively, has been done for the daughters of India. The future of that country largely depends on what shall be done for them now. There are doors opened such as have never been before, and the voice of God is calling the whole Christian sisterhood to make up for the neglect of centuries. The writer of this book has long been familiar with the subject, and the statement which he has given may call attention to it in quarters where it has not been considered before.

We have entered on what may be called distinctively *the evangelistic era* of the Church's history. There has been a preparatory work—a laying of the foundations—a setting up of the scaffolding—which seems now as if it were to be followed by the building of the great permanent edifice. Everywhere "the fields are white unto the harvest." The implements are ready. And now the Lord is calling for the hands to take them up, and the spirit of faith and prayer and self-sacrifice on the part of those who cannot go forth personally to the toil of ingathering. We need to study the old missionary Psalms and other Old Testament prayers and promises and predictions. We need to drink in the missionary spirit of our Lord and of the early Church—the Church of Pentecost and of the First Days. We need to familiarise our young people with the lives and labours of the devoted men and women who have given their best, even *themselves*, as their contribution to a cause which is as much *ours* as it was *theirs*.

We should all be eager to know what the world's present need is; what the one Church in its various parts is doing for the overtaking of that need; and what the Lord is asking and expecting at our hand, in order that, all the world over, He may "see of the travail of His soul and be satisfied." We need a plentiful outpouring of the Holy Ghost, in answer to the united cry of the whole body of God's believing people. And surely this shall be when they realise more vividly how great the world's need is, and how impotent are the most powerful human instrumentalities,—even when using the Cross of Christ, which is the power of God unto salvation,—"until the Spirit be poured from on high."

May the reader, as he goes along, have his sympathies enlisted and his prayers called forth on behalf of each successive field of labour, leading him to seek fuller information, to endeavour to interest others, and to make the whole missionary enterprise his burden as he puts the Lord in remembrance, "Come from the four winds, O Breath, and breathe upon the slain that they may live!"

J. H. W.

INDIA.

I.—THE DANISH PIONEERS.

TO the Danes belongs the distinguished honour of being the first in modern times to carry the gospel to the multitudinous races of India. Tranquebar, along with a small adjoining territory on the Coromandel coast, which had been in their possession since the year 1621, was the scene of operations. In 1705, Bartholomew Ziegenbalg and Henry Plutcho, after the completion of their studies at Halle, in Saxony, were sent out under the auspices of Frederick IV., King of Denmark, at the suggestion of Dr Lutkens, one of His Majesty's chaplains, and arrived at Tranquebar in July 1706. They were both remarkable for their literary and theological attainments, while their enthusiasm, courage, and capacity for enduring hardship admirably fitted them to act the part of pioneers in such an undertaking. On their arrival, they set themselves with all earnestness to the acquisition of the Portuguese and Tamil languages, in which Ziegenbalg especially made rapid, and even extraordinary, progress. They were indefatigable, and in no small degree successful from the very outset. It was not to be expected, however, that they would be allowed to carry on their work without trials from various quarters. We are quite prepared to find that they met with no sympathy from the English residents, nearly all of whom

in those days were understood to leave any religion they may have had on their way out, at the Cape. But their faith was put to a severe test, when, notwithstanding that they went out under royal patronage, the Danish governor threw Ziegenbalg into prison, where for four long months he was denied all communication with the outer world.

Ziegenbalg was in no way daunted by such treatment; for, on regaining his liberty, and learning that the little band of converts who had thus early been gathered into the Church of Christ were either banished or in prison, he set himself with renewed earnestness and zeal to the work, which continued steadily to advance, amid opposition, disappointments, and hardships of no ordinary kind. The year 1707 witnessed the opening of the first Protestant church, in the presence of a large assemblage of Hindoos and Mohammedans.

Ere long the hands of the brethren were strengthened by the arrival of additional missionaries. The various agencies were pushed forward with greater vigour. These embraced preaching to the adult population, schools for the young, the translation and circulation of the Scriptures and Christian books and tracts in the Tamil language, &c. As the result, the native Christian community in 1712, after rather more than six years' labours, had increased to 255. Among those who at this early period embraced Christianity was a young Tamil poet, who proved of essential service in awakening the interest of his fellow-countrymen by the translation of Christian works into Tamil verse. About the same time, Ziegenbalg undertook a journey into the territory of the Rajah of Tanjore, for the purpose of introducing the gospel among his subjects, but was under the necessity of returning to Tranquebar in consequence of an order by the Rajah. In 1711, Ziegenbalg completed the translation of the New Testament into Tamil; but three

years elapsed before it issued from the press at Tranquebar. It was the first attempt to translate the inspired volume into one of the languages of India.

Interest now began to be excited in England through the translation of some of the letters of the missionaries. In particular, the Society for the Propagation of the Gospel in Foreign Parts, and the Society for the Promotion of Christian Knowledge, had their attention turned to India as a field of missionary labour, and were only prevented from engaging in the enterprise owing to their constitution, which limited their operations to Britain and the colonies. The latter society, however, manifested its interest in the work of the Danish missionaries by a donation of money and books, followed a few years later by an edition of the Portuguese New Testament, which was printed for the use of the missionaries, along with a printing press, a fount of type, and a large quantity of paper.

Early in 1719, the mission was called to mourn the loss of Ziegenbalg, before the completion of his thirty-sixth year. He was a singularly able, amiable, and devoted missionary.* Little more than a year afterwards, it was further tried by the removal of John Ernest Grundler, a trusted fellow-labourer, who had joined the mission in 1709.

The superintendence of the mission was now in the hands of younger and comparatively inexperienced men, and, being in various ways severely tried, fears were entertained that the enterprise might collapse. Such a result would have given no little satisfaction to its ever-watchful Romish adversaries. But the young missionaries nobly rose to the occasion, and carried forward the work with a wisdom and energy worthy of all praise. Among other objects, they directed special attention to the translation

* Plutcho left India on 15th September of the same year, and died in Holstein about 1746.

of the Old Testament into Tamil, which Ziegenbalg had carried as far as the Book of Ruth. This work was completed in 1725, and in 1727 the entire Bible was placed in the hands of the people. By their Christian bearing and indefatigable exertions, the Rajah of Tanjore, whose hostility has already been adverted to, was won over, and they had now full liberty to preach the gospel throughout the whole of the territory over which he ruled.

The years that followed were of a very chequered character. On the one hand, a disastrous fire destroyed many of the houses of the Christian community. This was followed not long after by a terrific hurricane, which swept over their dwellings with devastating effect. The hostility of the Europeans in India continued, while misrepresentations of the missionaries and their work were industriously circulated throughout Europe. On the other hand, the missionaries were encouraged by the continued favour and assistance of the King of Denmark, by an audience granted them by King George I., by the deep interest taken in their proceedings by the Princess Charlotte Amelia, by a pastoral letter from the Archbishop of Canterbury, and by royal grants, church collections, and numerous presents. Such encouragement was well bestowed on a mission which, at the end of the first twenty years of its existence, had been the means, by the divine blessing, of bringing 678 souls into the fold of Christ.

A school in Madras, established in 1716 by Ziegenbalg and Grundler, having been closed for want of proper supervision, was re-established in 1726, on the occasion of a visit to that city, extending over several years, by Benjamin Schultze, who had now the chief direction of the mission. At the same time he commenced in Black Town the mission afterwards taken up by the Society for Promoting Christian Knowledge. In preaching in the Tamil, Telugu, and Portuguese languages to the

adult population, in the establishment of schools for the young, in the translation of the Scriptures, and in various other ways, he laboured incessantly, and with marked success. Thus, in 1729, he baptized as many as 140 persons; and at the close of 1736, after a residence of ten years in Madras, no fewer than 415 converts had been gathered in.

The success of the mission was largely promoted by the addition, in 1730 and 1732, respectively, of two medical missionaries. Thus early had the importance now justly attached to medical missions as an evangelistic agency, been recognised. Its influence, too, by means especially of the books sent forth from the mission press, began to be felt even in Bombay, Ceylon, and other parts far removed from the scene of its operations.

The work steadily progressed. New missionaries entered the field, among whom Johann Zacharias Kiernander, a Swede by birth, who joined the mission in 1740, holds a deservedly high place. Native pastors were in some instances settled over congregations. New stations along the Coromandel coast were from time to time occupied.

The reports of the missionaries "afford many unquestionable proofs and most interesting memorials of the faith and piety of their converts, many examples of Christian virtue, and many instances of opposition and persecution 'for righteousness' sake' sustained with a stedfastness, meekness, and patience, well worthy of the purest ages of the church. Many a deathbed scene also is recorded, in which the dying Hindoo—not unfrequently a female convert—expressed with intelligence, humility, and ardent gratitude the heartfelt penitence, the holy dispositions, and the heavenly aspirations of the true Christian."

By the middle of the century, the converts in Tranquebar and neighbouring districts amounted to nearly 8000;

while, from 1728 to the same period, those in Madras, Cuddalore, and along the Coromandel coast, numbered upwards of 1000,—in all, 9000 souls.

It was at this period, when the Tranquebar mission was spreading out in various directions, that Christian Frederick Schwartz* appeared on the scene. His arrival in July 1750 marks an important era in the history of missions in India. He was truly no ordinary man, as will appear from the sequel. From the first Schwartz devoted much time and attention to the Christian instruction of the young. The preparation of candidates for baptism also—a duty involving much labour, and requiring the most careful discrimination—was largely entrusted to him. In the following year, 400 persons, old and young, were added to the Tamil congregation alone.

The 9th of July 1756 witnessed the completion of fifty years' labour, and afforded a fitting occasion for a review of the past. Special services were accordingly held, at which the missionaries, now eight in number, took part. Such a review was encouraging in the highest degree, for, besides other important results, they were able to report that about 11,000 persons had abandoned idolatry and embraced the gospel.

Hitherto mission operations were confined to South India. It was now resolved to extend them to Bengal. With this view, Kiernander proceeded to Calcutta in 1758. Here he laboured with much ability and zeal until 1788, when he removed to Chinsurah, where he died in 1799, at the advanced age of eighty-eight, nearly sixty of which he had spent in India. His efforts to benefit the natives were cordially acknowledged by Lord Clive and other members of Council. One marked

* Schwartz was born at Sonnenburg, in Neumark, on 26th October 1726, and was ordained at Copenhagen on 17th September 1749.

feature, indeed, of the Danish mission was its *aggressive* character. While not neglecting the central points, the missionaries gave themselves largely to itinerating work, and to the planting of as many mission stations as possible. In this way the gospel was proclaimed, and its influences diffused, over a very wide region. Probably, in view of their limited numbers, they carried this system too far. But undoubtedly it had its advantages; and, at all events, we cannot sufficiently admire the zeal which actuated them, especially considering that many of their long journeys were performed on foot.

On receiving an invitation from some Christians in Ceylon, and in furtherance of the desire to publish the gospel message far and wide, Schwartz visited that island in 1760. In the following year, accompanied by a brother missionary, he proceeded on a tour to Cuddalore and Madras, whence, in 1762, he went on foot to Tanjore, where he was permitted to preach the gospel, not only in the city, but even in the palace of the Rajah. From Tanjore he went on to Trichinopoly, to which place his energies were for a considerable time devoted. Such was the success attending his indefatigable exertions there, that, with the assistance of the commandant and the English garrison, a spacious church, accommodating 2000 persons, was opened in 1766. The mission, commenced in such favourable circumstances, was soon after adopted by the Society for Promoting Christian Knowledge. Here, accordingly, "on an income of £48 a year, dressed in dimity dyed black, eating rice and vegetables cooked in native fashion, and living in a room of an old building just large enough to hold himself and his bed, and in which few men could stand upright, Schwartz . . . . . devoted himself to his apostolic duties among the inhabitants of the city and neighbourhood." Having afterwards accepted an appointment by the Governor of

Fort St George to act as chaplain to the garrison at Trichinopoly, he received, in remuneration for his services, a salary of £100 a year, the whole of which for the first year he handed over to the mission, while the half, which in after years he retained for his own use, was, it is said, for the most part given away in charity.

Innermost Shrine of Pagoda at Seringham, near Trichinopoly.

The influence of Schwartz was now all powerful. Already it had been sought, first by the Rajah, and then by members of the Madras Government, in connection with troubles which had broken out between them. In both instances he declined to exercise it. The progress

of events became more serious. The ambitious designs and successes of the celebrated Hyder Ali struck terror and dismay not only in Mysore, of which he had taken possession, but also throughout the Carnatic, and even in Madras itself. This haughty usurper had no confidence in the English, and declined to receive an English embassy. He, however, expressed his willingness to treat with them through Schwartz. "Send me the Christian," he said, meaning Schwartz; "he will not deceive me." Urged by the Government, he was prevailed on to undertake this important mission, and accordingly proceeded, in 1779, to Seringapatam, where he was received and treated by Hyder Ali with the highest respect. The result, however, was unsatisfactory. Hyder Ali was bent on conquest. In 1780, provoked by the aggressions of the Madras Government, he invaded the Carnatic with an army of 100,000 men. At his advance multitudes fled, panic-stricken, to Tanjore. Universal distrust prevailed. Schwartz alone moved about unmolested, even "among the ranks of one of the most cruel and blood-thirsty armies that ever spread ruin upon the earth."

At a later date, when the British Government took temporary charge of the kingdom of Tanjore, and it was placed in the hands of a committee of inspection, Schwartz was, at the request of the Resident, added to that committee. "He grounded his application on his personal knowledge of the consummate ability and inflexible integrity of this humble missionary."

The missions suffered much during these calamities, but the work was by no means suspended. On the contrary, during the ten years over which more or less the horrors of war prevailed, the missionaries were indefatigable in their efforts to advance the cause of Christ, and at the end of that period they could reckon up 1411 converts.

The earliest notice of mission work in Tinhevelly is in 1771. And it is an interesting circumstance that, as mentioned by Schwartz, the seed seems to have been first carried thither—a distance of about 200 miles—by a native Christian belonging to the church at Trichinopoly. Some years after, a native catechist was settled at Palmacotta, the chief town of that province. And now the gospel is so widely diffused throughout Tinnevelly, that we may apply to it our Lord's words: "It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."

One event remains to be noticed — the death of Schwartz. "On a spot of ground granted to him by the Rajah of Tanjore, two miles east of Tanjore, he built a house for his residence, and made it an orphan asylum. Here the last twenty years of his life were spent in the education and religious instruction of children, particularly those of indigent parents, whom he gratuitously maintained and instructed. And here, on the 13th February 1798, surrounded by his infant flock, and in the presence of several of his disconsolate brethren, ... he closed his truly Christian career, in the 72d year of his age." Such is a portion of the inscription on the beautiful momument erected by the East India Company in Madras to the memory of one who "gained the love and veneration of his heathen neighbours, and ensured the grateful admiration of the Christian world."

The success attending the labours of these pioneer missionaries of the eighteenth century was indeed very striking. No fewer than 50,000 during the century had abandoned idolatry and embraced Christianity. There was, however, one serious defect—the missionaries tolerated caste in the native churches. "In doing this, while

they made their path easier, they sacrificed their principles. They admitted an element into their midst which acted on the Christian community like poison." Though the sincerity of many of the converts cannot be doubted, the work was from this cause to a large extent superficial; caste was the fly in the ointment. And the results in course of time were disappointing in a remarkable degree. Nevertheless, these noble men accomplished a great work, and prepared the way for a more combined assault by the churches of Britain and America on this citadel of the kingdom of darkness.

II.—FIRST BRITISH MISSION PLANTED.

WHILE, as we have seen, the Danish and German missionaries were indefatigable in their efforts to spread the gospel throughout India during almost the whole of last century, the churches of Britain were one and all profoundly apathetic in regard to the Saviour's last and great command. Some idea of the extent of the apathy may be gathered from the reception given to the first endeavours to arouse the Christian public to a proper sense of their duty in reference to it.

Thus a most praiseworthy attempt to establish a mission in Bengal was made in 1786, chiefly by Mr Charles Grant, a distinguished member of the Government of India, and the first occupying such an influential position who ever ventured to advocate the religious improvement of the natives. In accordance with a plan of the mission sketched by him, by which Bengal was to be divided into eight districts, under the care of as many ministers of the

Church of England, *the support of Government was considered indispensable to its success.* But, notwithstanding prolonged negotiations with influential parties in both church and state, among whom Wilberforce, by his bold and eloquent advocacy, rendered most valuable service, the desired sanction met with the most strenuous opposition, and Mr Grant's imposing scheme accordingly fell to the ground. In a letter, written thirty years after, he alludes in the following terms to the frustration of his cherished plans:—"Many years ago, I had formed the design of a mission to Bengal, and used my humble endeavours to promote it. Providence reserved that honour for the Baptists."

William Carey, in early life a humble shoemaker, afterwards one of the greatest of Indian missionaries, was the instrument raised up by God for carrying out His purpose with respect to that heathen land. He certainly did not appear to be a likely instrument for accomplishing so great a work. But it has been God's wont to choose the "things which are despised, yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence."

The subject had taken complete possession of Carey's mind, and nothing could divert his thoughts from it. On the wall of his workshop might be seen a large map, composed of sheets of paper pasted together, containing particulars relating to the population, religion, etc., of various countries. While making or mending shoes, his eye was often raised from the last to the map; and his mind was occupied in musing on the condition of those living in heathen countries, and in devising plans for their evangelization. Wilberforce had this scene in view when urging Parliament to grant missionaries free access to India. On the occasion in question he said: "A sublimer thought cannot be conceived, than when a poor cobbler formed the resolution to give to the millions of

Hindoos the Bible in their own language." Carey embodied his views in a pamphlet, for the publication of which a merchant in Birmingham furnished the means. It appears to have been rather a remarkable production, and may be regarded as a foundation-stone in what was destined to be a great undertaking. In 1786, he was ordained pastor of the Baptist Church at Moulton. The fire continued to burn in his breast; and he lost no opportunity of urging—and that with growing vehemence—his views upon his brethren in the ministry. Having no faith, however, in its practicability, they shrank from the responsibility of the undertaking. The only minister, indeed, in London who gave him any encouragement was the celebrated John Newton—even the good men of those days being strangely carried away with the current notions regarding the evangelization of the heathen world. Extremes meet. Thus worldly politicians and literary men denounced the attempt to convert Hindoos to Christianity as the dreams of well-meaning but weak-minded enthusiasts; while, as representing a very different school, we read that good old Dr John Ryland, afterwards one of the warmest supporters of the missionary cause, at a ministers' meeting held in Northampton about this time, over which he presided, emphatically condemned a proposal made by Carey to discuss the question of "The duty of Christians to attempt the evangelization of heathen nations," saying, "When God pleases to convert the heathen, He will do it without your aid or mine."

The time for action at last arrived. The Association of Baptist Ministers met at Nottingham on 31st May 1792. It was Carey's opportunity, and he used it well. He preached from the text, "Enlarge the place of thy tent, etc." (Isa. liv. 2, 3), with so much animation, eloquence, and power, that Dr Ryland, who was present, said he should not have wondered if the audience had

lifted up their voices and wept. When the assembled ministers came to deliberate on the subject, the old feelings of doubt and hesitation predominated, and they were about to separate without any decisive result, when Carey seized Andrew Fuller by the hand in an agony of distress, and inquired "whether they were again going away without doing anything." The expostulation was successful. At the next meeting, held in a back parlour in the ancient market town of Kettering, in Northamptonshire, on 2d October 1792, after a lengthened discussion, the Baptist Missionary Society was formed, with Andrew Fuller as secretary.* A subscription, amounting to £13, 2s. 6d., having been collected, Carey, there and then, in the spirit of a true Christian hero, offered to embark for any country the society might select.

A letter received by Carey soon after from Mr Thomas,† a surgeon, who, during a residence of some years in Bengal, had preached to the natives, and was now desirous of establishing a mission among them, determined the society in their selection of that field of labour. When the committee again met at Kettering on 10th January 1793, it was resolved to invite Mr Thomas, who had returned to this country, to go to India under the patronage of the society. Immediately after, Carey rose and expressed his readiness to accompany him. "While the committee were in deliberation, Mr Thomas himself was unexpectedly announced, and on his entering the room, Carey, impatient to embrace his future col-

* The following are the names of the ministers present on the occasion, all of whom signed the resolutions:—John Ryland, Reynold Hogg, John Sutcliffe, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundell, William Heighton, John Eayres, and Joseph Timms.

† Mr John Thomas, Surgeon of the *Earl of Oxford* East Indiaman, and the first Baptist Missionary to Bengal. He died in 1801.

league, sprang from his seat, and they fell on each other's neck and wept."

"The church at Leicester, to whom brother Carey was deservedly dear for his works' sake, though greatly affected by the loss of a faithful pastor, yet offered no objection to his going. 'We have been praying,' said one of them, 'for the spread of Christ's Kingdom among the heathen; and now God requires us to make the first sacrifice to accomplish it.'"

Arrangements were made for their departure, but a succession of formidable difficulties arose which threatened to arrest their progress. Mrs Carey had no sympathy whatever with the project, and doggedly refused to accompany her husband. The available funds necessary to send out two missionaries turned out to be quite inadequate, and in consequence Mr Thomas had to traverse the country, and Mr Fuller to go up to London, on a begging expedition. Their reception was the very reverse of encouraging; but the requisite sum was at length secured. It was now ascertained, however, that a licence to go in one of the ships of the East India Company would, if asked, be peremptorily refused to Mr Thomas, who was a good but eccentric man, and had got into serious pecuniary embarrassment. In this dilemma, finding that the Commander of the *Oxford*, a friend of Thomas, was willing to take them without leave, it was determined to take advantage of his offer. Accordingly, they went to the Isle of Wight to await the arrival of the vessel. No sooner had they got on board, than, to their dismay, the commander received an anonymous letter from London threatening to report his conduct at the India House. Fearing the withdrawal of his commission, he ordered them to quit the vessel without delay, and with a heavy heart they unshipped their baggage and returned to London.

After many anxious inquiries, they learned that the

Princess Marie, a Danish East Indiaman, had sailed from Copenhagen, and was daily expected in the Downs on her way to Calcutta. The same night they hurried down to Piddington, in Northamptonshire, to make a last effort to induce Mrs Carey to accompany them. She yielded to their importunities, on condition of her sister being allowed to join them. So far well, but a new financial difficulty arose. The total passage-money for the four adults and four children was £60; and in spite of their utmost efforts, and those of their friends, they failed to raise more than £30. At length, by representations and compromises, this sum was accepted. The party set sail on 13th June, and arrived at Calcutta on the 10th November, this being about the average time over which a voyage to India extended in those days.

Carey's troubles were by no means over: they may be said to have only commenced after reaching Calcutta. They were caused in the first instance by his unfortunate association with Thomas, who, shortly after his arrival, had set up a separate establishment, and by means of borrowed money was living in extravagance and luxury. Carey, on the other hand, was reduced to the greatest straits from the want of the very necessaries of life. He lived for a time in a wretched hovel in Calcutta, from which he removed to the Sunderbuns, a pestilential and thinly-peopled district facing the Bay of Bengal, in which the wild beasts of that vast jungle roamed at large. To this painful state of things were added the upbraidings of his wife for the distress thus brought upon her and the family. Some idea may be formed of Carey's position during the first few years of his residence in India, from the fact that "the whole sum which the committee remitted to India between May 1793 and May 1796 for the support of two missionaries and their wives and four children was only £200." Such were the circumstances in which the first British mission to India was cradled.

Carey, with the eye of faith firmly fixed on the command and the promise, was carried safely through this sea of troubles and discouragements.

In passing, we may here refer to the gradual kindling of the flame of missionary enthusiasm in the churches in this country. The noble example set by Carey was not lost upon them. One society after another started into existence. Thus the London Missionary Society was formed in 1795, the Edinburgh and Glasgow Missionary Societies in 1796, the Church Missionary Society in 1800, and the Wesleyan Missionary Society in 1817. In addition, it may be noted that the Netherlands (Dutch) Missionary Society was formed in 1797, the American Board in 1810, and the Basle (Swiss) Missionary Society in 1816. These various agencies, as well as others to be afterwards referred to, were organised by earnest men for the overthrow of Satan's kingdom. In India especially he had for ages held undisputed sway. There emphatically he had his seat. But he was no longer to retain undisturbed possession. The stronghold, however, was not to be taken without the most determined resistance. Accordingly, his efforts in the first instance were directed with a view to prevent the standard of the Cross from being planted on the shores of India. And in the East India Company he found a too willing tool. Let a few illustrations suffice.

In 1783, Parliament passed an Act of extraordinary severity against the resort of unlicensed Europeans to India, ordaining that, "if any subjects of His Majesty, not being lawfully licensed, should at any time repair to or be found in the East Indies, such persons were to be declared guilty of a high crime and misdemeanour, and be liable to fine and imprisonment." This Act, however, was restricted by the East India Company to simple deportation. But it was followed up by a most oppressive order by the Governor-General of the day, requiring

every unlicensed European to enter into "covenants" with the Government, and to find heavy securities for the performance of them. Carey had been relieved from his embarrassing pecuniary situation by being taken into the service of an indigo planter in the district of Malda, and, being returned in that capacity, was allowed to remain. It fared differently with others.

Mr Haldane of Airthrey, on reading an account of Carey's labours in the journal of the Baptist Missionary Society, conceived the design of establishing a mission in Bengal. With the view of providing the requisite funds, he, in a spirit of rare self-sacrifice, sold his valuable estate. Mr (afterwards Dr) Bogue, Mr Innes, and Mr Greville Ewing consented to join him. They were to be accompanied by a staff of schoolmasters and other agents. In addition, it had been arranged to take with them the various appliances of a printing office. When all was ready, application was made for permission to embark for India. After four months' delay, "Mr Haldane received a very complimentary reply and a very peremptory refusal." One of the directors is reported to have said that "he would rather see a band of devils in India, than a band of missionaries!" In consequence, Mr Haldane's noble scheme had to be abandoned.

Marshman and Ward, along with two other promising labourers * whose career in India was early cut short by death, joined the mission towards the end of 1799. The two former proved "true yoke-fellows" to Carey. Knowing the determined hostility of the East India Company to the settlement of missionaries in India, the mission party embarked in an American ship. And as they were advised not to land at Calcutta, but to proceed direct to the Danish settlement of Serampore, about sixteen miles up the river from Calcutta, they were furnished

* Messrs Wm. Lewis Grant and Daniel Brundson.

with a letter of introduction from the Danish Consulate in London to the Governor, and, with the friendly aid of the captain of the vessel, they reached that town without molestation. Marshman no sooner set foot on shore than he fell on his knees and blessed God for His goodness in bringing them safely to India.

But their joy was soon rudely marred. The Governor-General in Council, having been informed by the police of their arrival, resolved that they should forthwith leave the country. Orders to that effect were sent to the authorities at Serampore the day following their arrival. As, however, the Danish Governor, a man of undaunted resolution, was prepared to brave the indignation of the British Government by offering the missionaries an asylum, they determined to remain at Serampore and await the course of events. Some of the leading members of Government were highly exasperated, and threatened to arrest any of them who might be found trespassing on the Company's territories. This determined Carey to abandon his intention of making the district of Malda the scene of the Society's operations. He accordingly joined his brethren at Serampore, where they settled, founding a mission which has become famous in missionary annals. It is noteworthy that the same power which had encouraged Ziegenbalg and his associates in South India, nearly a century before, did not shrink from sheltering this infant mission in the north from the storm which threatened its very existence. In reply to an address presented to the Governor by the missionaries, he assured them that his promise of support would be made effectual to the full extent of his power. An address having also been forwarded to his Danish Majesty, Frederick VI., His Majesty signified his gratification at the establishment of the mission under the Danish flag, and informed the missionaries that he had taken it under his especial protection.

The most determined outbreak of hostility to missionary effort occurred in 1807, on the arrival of Lord Minto as Governor-General. It raged with extraordinary virulence for many months, and caused no little anxiety to the friends of the mission at home, as well as to the noble little band in the field, who were enabled to hold their own against tremendous odds. The details, though most interesting, are very voluminous. The storm happily blew past.

Again, in 1812, Messrs Judson and Newell arrived in Calcutta, presented the passports which they had received from the Governor of Massachusetts, and stated that their object was the establishment of a mission in the east of Bengal. Shortly after, six other missionaries arrived, three being British subjects, and three Americans. The Government, however, determined that they should be forthwith sent out of the country, and had given orders for their being taken on board a vessel for England. Three of the Americans, including Judson and Newell, succeeded in making their way in another vessel to the Isle of France. The other two, Messrs Hall and Nott, escaped to Bombay, their departure being secretly aided by European residents. They were followed thither by a despatch, in which their immediate expulsion was peremptorily ordered. One of the three English missionaries baffled the authorities by leaving for Java, where he founded a mission. The second was allowed to remain, as he was preparing a fount of types. But the third, in spite of every effort, was sent back to England, at an expense to the mission of £500. In the same year, the new charter was introduced, in which all restrictions to missionaries entering India were removed, and with it the reign of despotism received a fatal blow.

III.—THE SERAMPORE MISSION.

On Carey's arrival in Calcutta, he found Kiernander's mission in existence. Its operations, however, were confined to Europeans and the descendants of the Portuguese. That of the Baptists is therefore, properly speaking, the first established among the natives. From the outset, Carey applied himself with extraordinary diligence to the acquisition of the language, as also, with the aid of a native assistant and interpreter, to the preaching of the gospel in the public places of resort. Owing to the circumstances already adverted to, he soon removed to the Sunderbuns, and thence to the indigo factory at Mudnabatty, in the district of Malda, in which, through the kindness of Mr Udny, the proprietor, who proved himself a warm friend of the mission, he was provided for several years with the means of subsistence.

In the factory, containing upwards of one thousand people, as well as in the village itself, Carey found abundant scope for his energies, alike among old and young. He also itinerated regularly through the district, which extended to about twenty square miles, and embraced some two hundred villages. In these tours he was in the habit of walking from village to village,—two boats which he took with him affording, the one the means of cooking his victuals, and the other a lodging. A table, a chair, a bed, and a lamp added much to his comfort after the fatiguing labours of the day.

Mr Thomas, who had been invited to superintend another factory further north, was also similarly engaged. Several years were thus spent by these brethren, but as

from a fear of awakening the jealousy of the natives, *Christian* instruction formed no part of the system in the institution for the support of native schools, nor in many of the other schools of the mission. The total number under instruction about the period referred to is stated to have been upwards of 10,000.

In 1818, Marshman prepared an important paper, entitled, "Hints for the extension of schools among the natives," and, along with others, aided in the formation of the Calcutta Book Society. His efforts in this direction succeeded beyond the most sanguine expectations. Forty-five schools were established within a circle of twenty miles around Serampore, in which 2000 children received the elements of instruction in their own tongue.

To crown all, a college was in the same year instituted at Serampore, for native youth of all classes. The objects contemplated were, briefly, the preparation of promising Christian natives for the ministry, and, by means of instruction in English and various other languages, and by lectures on mathematics, medicine, ethics, theology, etc., the diffusion of general knowledge throughout the community, in both of which it was eminently successful. It ought, however, to be added that an Oriental character was strongly impressed upon the college, and that the study of English literature practically gave place to that of Sanscrit—the missionaries being of opinion that the evangelization of the country must be accomplished through the medium of the vernacular tongues.

Seven years elapsed from the date of Carey's landing in India before the first convert was admitted into church fellowship. Ward thus alludes to the event: "Each brother shook Fakira by the hand. The rest your imagination must supply." The first Hindoo female was baptized early in 1801. She was followed a month later by other two. The first Brahman submitted

to the rite early in 1803, and before doing so trampled on his *poita*, or sacred thread, thereafter handing it to Ward, who records: "This is a more precious relic than any the Church of Rome could boast of." Some weeks afterwards, two natives, one of whom had dislocated his arm, and had been attended and earnestly spoken to by Thomas, came and ate publicly with the missionaries, thus throwing away their caste. This was considered the "insurmountable difficulty." No one, it was said, would lose caste for the gospel. But "God," remarked Marshman, "has overcome it with perfect ease. . . . . The chain of caste is broken,—who shall mend it?" The native community was thrown into a ferment. The following day about 2000 people assembled, pouring out their execrations upon the two converts, and dragging them by force before the magistrate. He, however, shielded them from the infuriated multitude, and rather commended their action in the matter. They were both baptized, the one a few days, the other a few months afterwards. The converts continued steadily to increase. A church was regularly constituted, not only at Serampore, but at Calcutta, where a spacious chapel was opened in 1809, and at other stations.

In 1815, fifteen years after the mission at Serampore was established, there were six stations in Bengal, with resident European missionaries, and four occupied by native labourers; four in the Upper Provinces; and one respectively at Surat, in Amboyna, Burmah, and Ceylon. These stations were manned by twenty-three European and East Indian missionaries, exclusive of the three senior missionaries at Serampore, and by twenty-seven native preachers and itinerants. The number baptized had been 765, of whom more than two-thirds were natives.

In the report containing the foregoing, as well as other particulars relating to translation and school work, the

missionaries indulged in a feeling of exultation at the progress of the undertaking. But before it reached England Andrew Fuller had passed away. By his removal the Baptist Missionary Society lost its ablest advocate, and the missionaries at Serampore their most trusted friend and adviser. His name will ever be associated with this greatest of all enterprises. And while his powerful intellect, large views, and administrative talents secured for the Society a position which, humanly speaking, it could not otherwise have had, he, on the other hand, was ever ready to acknowledge his indebtedness to the mission cause as having very materially aided in the development of his Christian character.

The Serampore Mission, in its multifarious operations and varied experiences, has left its mark deep on India, and its noble founder will ever stand out as a prince of missionaries. Again and again during its history, it was, from various causes, threatened with extinction; but it only struck its roots the deeper in the soil as each successive storm broke over it. By far the heaviest trials to which the senior missionaries were subjected, arose from serious differences of opinion that emerged in regard to their relations to the Society. Their motives were misunderstood and misrepresented. Alienation and want of sympathy on the part of the directors and other friends at home was the result, a state of things which extended over a period of some twenty years. Not less painful was the unhappy breach that occurred between the "junior brethren," as they were called, and the three senior missionaries, resulting in the removal of the former to Calcutta, where they established a new mission. Such unpleasant proceedings were keenly felt, and could hardly fail to be detrimental in many ways to the best interests of the mission. They may be said to date from the death of Fuller, between whom and the senior missionaries there existed from the first the most unbroken harmony, and

whose presence and congenial sympathy, alike with the missionaries and the Society, formed the cementing link that bound the two together.

The first break in the triumvirate occurred in 1823, when Ward, at the comparatively early age of fifty-three, was suddenly called away in the midst of his labours, and to the inexpressible grief of his colleagues, especially of Marshman, "who paced the room in silent dismay." Carey followed in 1833, at the advanced age of seventy-three, after forty years of self-consuming enthusiasm and abundant labour, such as has seldom if ever been excelled. A grateful posterity embalms the memory of his heroic deeds. His own estimate of himself and of his labours may be gathered from the epitaph which he enjoined his executors to inscribe on his tomb. It was in these words—

> "A wretched, poor, and helpless worm,
> On Thy kind arms I fall."

Marshman survived until the end of 1837, the latter years of his life having been greatly embittered by the continuance of the unhappy dissensions already alluded to, and by the state of the mission, which was then sinking under accumulated difficulties. Singularly enough, two days after his interment, two deputations, which had been conducting negotiations for the peaceful settlement of these differences, met in London, when the Serampore Mission, after a successful and useful career extending over thirty-eight years, ceased to exist.

The important services rendered to the mission and to the cause of Christ generally in India by some of the Government chaplains in the earlier years of the mission may be here briefly alluded to. Three of them, in particular, deserve special mention. First in order comes David Brown, whose efforts to raise the tone of European society, which at the latter end of last century was at

about the lowest ebb, were crowned with much success, and whose co-operation with the Serampore missionaries was always most cordial, and often proved of essential service to them in their early trials at the hands of the Government. The accomplished Claudius Buchanan is thus described by Marshman: "A good man, thoroughly evangelical, a friend to the cause of God, and by no means an enemy to us; a man with whom friendship is desirable, but not coalition. The services he has rendered to our mission ought never to be forgotten. A little too much of worldly prudence,—not avarice,—and perhaps a touch of ambition, are his only blemishes." Of the three referred to, the sainted Henry Martyn holds the highest place. His congenial intercourse with the missionary brethren was of the closest and most endearing kind, and his aspirations and earnest efforts for the spiritual welfare of the natives, as well as of the Europeans, were second to none. Martyn exhibited the beau ideal of missionary consecration. His memory will ever be fragrant in the churches of Christ.*

IV.—PROGRESS SINCE 1813.

UNTIL 1813, Christianity in India was regarded by the Government of the day as a contraband article, and its introduction by missionary societies forbidden under pains and penalties. Accordingly, for a period of twenty years it had in a manner to be smuggled into the country. In such circumstances little progress could be expected. But when at length the unhallowed restrictions were

* Arrived in India in 1806; removed to Persia in 1811; and died at Tohat, 250 miles from Constantinople, at the age of thirty-one.

removed, and missionaries were free to enter and prosecute their labours without the risk of deportation, there was a marked change in the course of events. Churches and societies, awake in some right measure to a sense of their responsibility, one after another entered the field, so that now there is no portion of that vast continent which is not to a greater or less extent occupied. True, the occupation is for the most part still lamentably defective. Nevertheless, the contrast between the former and present state of things is highly encouraging.

Where the field, as in India, is so vast, and the churches and societies engaged in it are so numerous, it is impossible, within the limits of this volume, to do more than present the barest outline of the work carried on at the more important centres since 1813.

Starting with Calcutta, the metropolis of the empire, we note that the *London Missionary Society's* mission was commenced in 1816. By 1821 missionary operations were being carried on at twenty-one stations in and around Calcutta. The city of Berhampore was occupied five years later. An institution for the higher education, established at Bhowanipore in 1837, has been affiliated with the Calcutta University. Among the many distinguished men who have laboured in this city, the name of Alphonse Lacroix holds a conspicuous place. By birth a Swiss, he was appointed to Chinsurah in 1821 by the *Netherlands Missionary Society*, but joined the *London Missionary Society* six years afterwards, removing in 1829 to Calcutta. In the departments of vernacular preaching and itineracy, to which his energies were mainly devoted up to the time of his death in 1859, he had few, if any, equals. The *Church Missionary Society* began its labours in the suburbs of Calcutta also in 1816, the headquarters of the mission being, five years later, removed to the city proper, where there are now four

or five native congregations, and a Cathedral Mission College, established in 1865, besides other important agencies. The society has also a most interesting rural mission at Krishnagar, embracing 6000 native Christians, the fruit, to a large extent, of a remarkable awakening in 1838. *The Society for the Propagation of the Gospel*, in addition to a large organisation in Calcutta, has now under its care the flourishing mission in Chota-Nagpore, with a Christian community of 11,212, of whom 4,569 are communicants. The removal of the younger brethren from Serampore to Calcutta in 1817, and the founding of the Baptist Mission there, have already been adverted to. It has enjoyed the services of some eminent men, among whom may be singled out the name of Dr John Wenger. He died at Calcutta in August 1880, after forty-one years' service, spent chiefly in the revision and translation of the Scriptures into Bengalee and Sanscrit.

In 1829, memorable as the year in which the fires of suttee were extinguished, the *Church of Scotland*, then gradually awakening from its deep lethargy, sent its first missionary to India in the person of Alexander Duff. There are, in our estimation, four missionaries whose commanding talents and consecration to the cause of India's evangelization, and the influence which in various ways they wielded, mark them out from all others as pre-eminently the benefactors of that country—viz., Frederick Schwartz, William Carey, John Wilson, and Alexander Duff. In the commission given to Dr Duff, the utmost liberty was freely granted as regards both the particular field of labour and the mode of operations. Having satisfied himself that the vernaculars of India "could not possibly supply the medium for all the requisite instruction," he, in pursuance of one of the objects of the mission, with five pupils, opened in May 1830, in Calcutta, an institution in which instruction was

communicated at once in the elements and in the highest branches of knowledge, *through the medium of the English language*, and in which the Bible held a chief place. The policy thus adopted, which had a most important bearing on the ultimate evangelization of India, was condemned alike by missionaries, learned Orientalists, and the Government.

But ere long a marked change in public sentiment appeared, and the views so ably advocated by the intrepid young missionary came to be generally accepted, not only by the Government, but by the leading missionary societies, who in course of time established institutions after the model of Dr Duff's. The success attending his efforts in this direction was quite remarkable—the attendance of pupils in the institution being soon increased to a thousand and upwards, a number which it has maintained ever since. The results of the system, in the elevation and enlightenment of the native community during half a century, it is simply impossible to over-estimate. Many years ago, Lord William Bentinck, perhaps the ablest and most enlightened Governor-General that India ever possessed, publicly declared them to be "unparalleled." Nor was the institution wanting in fruit of the highest kind. Even in the earlier years of the mission several remarkable conversions occurred. Notably, Krishna Mohan Banerjí, a Brahman of high social position, and editor of a newspaper, afterwards a minister of the English Church, and now a distinguished professor in Bishop's College, Calcutta; also, Gopi Nath Nundi, a most devoted missionary in the N. W. Provinces, in connection with the American Presbyterians, who at the time of the mutiny nobly testified for Christ in the midst of the greatest suffering and danger. In the earlier years of the mission, Dr Duff was aided by a noble band of coadjutors—William Sinclair Mackay, David Ewart, John Macdonald, and

Thomas Smith, all of whom, with the exception of the last named,* finished their course before him.

The mission of the Free Church, like those of the other churches, has a number of out-stations in Bengal. One of the most interesting is the Rural Mission in the extensive district of Mahanad, which is ably superintended by the Rev. Jagadishwar Bhattacharjya, an ordained missionary and a convert of the mission. His intimate acquaintance and hearty sympathy with the oppressed peasantry of Bengal have secured for him a large measure of confidence and respect on the part alike of the native community and of Government officials. Another, and no less interesting, and embracing also a medical department, was established in 1870 among the Santals, an aboriginal tribe in Upper Bengal, numbering about two millions. The principal station is at Pachumba. The *Church Missionary Society* carries on similar operations in different parts of the same field. In another portion of it, Mr Hans Peter Boerresen, a Dane, and Mr Lars. O. Skrefsrud, a Norwegian, both of the *Indian Home Mission*, have been labouring indefatigably since 1867. The mission of the *American Free Baptist Churches* has also done good service among this interesting race. All these agencies have met with a large measure of success. The Earl of Northbrook, a recent Governor-General, and Sir William Muir, have testified in strong terms to the hopeful character of the field; and there is no doubt that a remarkable opening exists at the present time. The Santals, like other aboriginal tribes, have no definite system of belief. Their religion is a rude demonology, or dread of spirits, who are generally believed to be malevolent. Having no caste they are more accessible than the Hindoos.

On the occasion of Dr Duff's enforced retirement from

* Now Professor of Evangelistic Theology as successor to Dr Duff.

the mission field in 1864, most emphatic testimony was borne by all classes of the Indian community—native and European—Christian and non-Christian—to the invaluable services rendered by him to that country during a period of nearly thirty-five years. From the time of his return to his lamented death at Sidmouth, in Devonshire, on 12th February 1878, this intrepid and true-hearted missionary employed his matchless eloquence in seeking to rouse the churches in this country to a more adequate sense of their responsibility in relation to the vast world of heathenism. The subject engrossed his thoughts, not certainly to the exclusion of other matters of great importance, for he was characteristically large-minded in his views and large-hearted in his sympathies; but he felt and spoke on *it* with an intensity of conviction and an enthusiasm which only those who came in frequent contact with him can fully appreciate.* For fourteen years he occupied with distinction the position of Convener of the Foreign Missions Committee of the Church, and for eleven years that of Professor of Evangelistic Theology in its colleges.

As is well known, all the Church of Scotland's missionaries in India cast in their lot with the Free Church at the Disruption in 1843. Since then, operations have been carried on by the *Established Church of Scotland* at Calcutta, Bombay, Madras, &c. The institution building vacated by Dr Duff and his colleagues was re-opened in 1846 by Dr James Ogilvie, who continued successfully to superintend it until cut off by fever at Penang in the beginning of 1871. It had last year on its roll 409 pupils in the College department, and 725 in the School department, and is in a high state of efficiency.

Let us glance now at the Province of ORISSA. It consists of a long narrow strip of swampy land extending

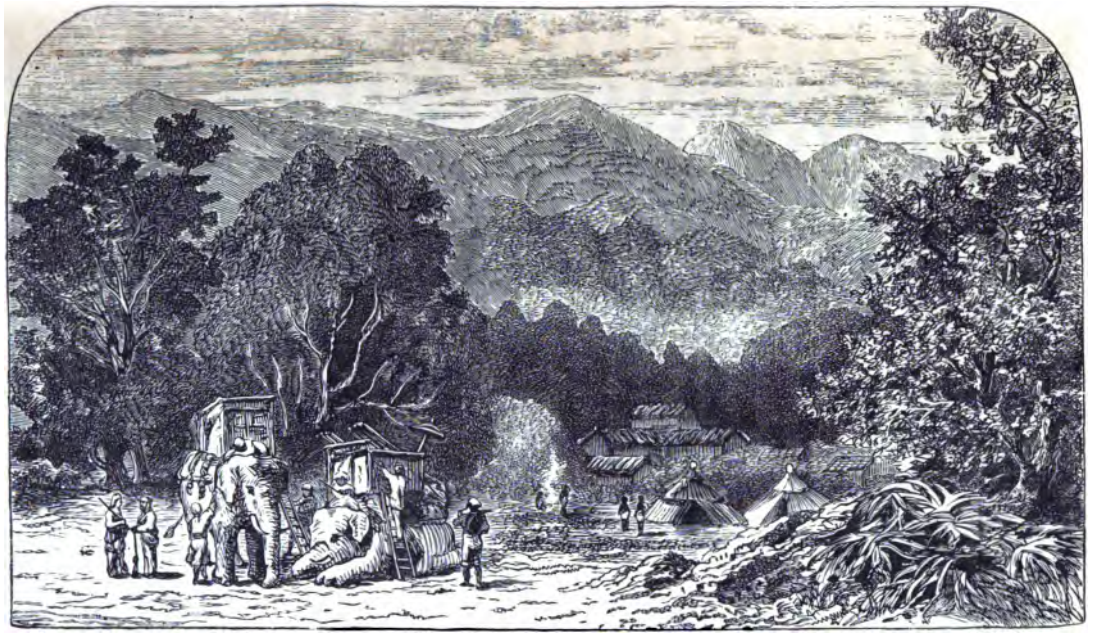
* The *British Standard* described him as "an incarnation of the spirit of missions."

from the shores of the Bay of Bengal on the east, to the vast mountain-ranges on the west, and embraces a population, speaking the Oriya language, of about eight millions. The stations formed there by the Serampore missionaries were eventually abandoned in favour of other societies, the *General Baptist Missionary Society* * leading the way. Cuttack, the capital of Orissa, was occupied by that society in 1822; and in the following year Pooree, in the neighbourhood of the famous temple of Juggernauth. Pooree is described as a "city wholly given to idolatry," to die within a ten miles' radius of which is regarded as a sure passport to eternal bliss. Hence, myriads of pilgrims from the remotest parts of India annually flock to the shrine, thousands of the weaker females especially limping "piteously along with bleeding feet in silence," and large numbers dying upon the road. There, if anywhere in India, the people are literally mad upon their idols, many of the blinded devotees, in former days, voluntarily immolating themselves beneath the ponderous wheels of Juggernauth's car, of which there are sixteen, the car itself being forty-three feet high. The sight of the "abominable idolatries," with their sickening accompaniments of cruelty, and misery, and infernal revelry, must have been revolting in the extreme. There was not one redeeming feature in the dark picture.

In view of the debasing scenes constantly witnessed at Pooree, need we wonder that the moral character of the people should be of the very lowest type. One of their own poets describes in the following lines the impression produced on his mind after a visit to Juggernauth:—

> "The children are robbers, the old men are robbers,
> The Jogeys and Gooroos, they are all of them robbers;
> They are robbers in the village, and robbers in the town,
> And none beside robbers of women are born."

* The Rev. J. G. Pike was the founder and for more than thirty years the much valued Secretary of the Society.



VIEW IN THE GOOMSOOR KOND COUNTRY, ORISSA.

Throughout the province also, in the early history of the mission, the inhuman Meriah sacrifices were of frequent occurrence. Large numbers of children were stolen, and nourished up with a view to their being slaughtered, and offered to a Hindoo goddess—usually the goddess Kalee, who is represented as delighting in human blood.

Upon this unpromising field much labour has been expended, and with no inconsiderable results. When, on 5th November 1826, the first Protestant place of worship in Orissa was opened, the services on the occasion were conducted in English by Messrs Lacey and Sutton, *there being then no native Christian in the province.* Now, in the six churches and ten chapels under the care of the *General Baptist Missionary Society*, there was last year an aggregate of about 1000 in full communion, with a native Christian community of 2704. The total number received into the church on a profession of faith by baptism since the commencement of the mission is stated to be about 1700.

At Cuttack a mission press, started in 1838, has sent forth an edition of the Old Testament, several editions of the New Testament, a number of separate portions of Scripture, numerous tracts, and other miscellaneous productions. A mission college, established in 1846, has had since then between forty and fifty under training. At the present time there are twenty-two native ministers in active service. Recently, there has been opened a Zayat, or Christian Book-Room—a board on the gate, in Oriya and Bengalee, announcing that it is a "Building for Books relating to the religion of Christ." One half of it is devoted to the sale of books, and the other half to reading.

Again, when, in 1836, the missionaries of the *American Free-Will Baptist Mission* entered Northern Orissa, the district was one unbroken expanse of Hindooism.

The Divine blessing has so rested on their labours that on the return to America, in 1879, of the Rev. Dr Jeremiah Phillips,* one of the founders of the mission, there were five congregations with 478 communicants, 453 pupils under Christian instruction, and a biblical school at Midnapore, the headquarters of the mission, containing 17 young men, of Hindoo parentage, as candidates for the ministry. General Sir Arthur Cotton, K.C.B., who was fifty-eight years in the Indian army, has given his emphatic testimony to the work accomplished in Orissa.

Stretching along the north-eastern frontier of Bengal, and forming a part of the province of Assam, is a lofty range of mountains. On two of the hills—Khasia and Jaintia—the *Welsh Calvinistic Methodist Church* commenced operations in June 1841, the large village Cherrapoonjee on the Khasia hills being the first station occupied. At that time the ignorance and superstition and degradation of the people were extreme. There was not one ray of light. The first missionary (Rev. T. Jones) a few months after his arrival, stated that "it was impossible to find a field more full of misery;" nor one, he added, "more full of promise." The hope thus indulged has been amply realised. There are now on these hills twenty-four Christian churches, with upwards of 1400 communicants or candidates for baptism connected with them, and a total of nearly 3000 who have abandoned heathen practices, keep the Sabbath, and attend the means of grace. Many, by their consistent Christian lives and their triumphant testimony in a dying hour, have given evidence of the reality of the change which they had undergone. There are eighty schools, containing about 3000 pupils, of whom 650 are girls.

At the outset of the work there was not even a written language. Since then there have been published from

* Died at Hillsdale, Michigan, on 9th December 1879.

time to time, by the mission, or under the superintendence of its agents, besides elementary school books and tracts, two or more editions of the following:—"New Testament," "Pilgrim's Progress," "Hymn Book," "Confession of Faith," "Dr Watts' New Testament History," "Collection of Prayers," and "Anglo-Khasia Dictionary." The translation of the Old Testament is at present being proceeded with.

The *Berlin Evangelical Society*, better known as *Pastor Gossner's Society*, early in 1846 planted a mission in Chota-Nagpore, an immense tract of country, partly mountainous, lying to the west of Bengal. It is inhabited by hill tribes, divided into Kols, Urans, Mundas, and Santals. The principal station is at Ranchee, the capital, lying in a north-westerly direction, about 350 miles from Calcutta. The first fruits of the mission were reaped in 1850, when four Urans were baptised at once. From that time the number of enquirers and converts continued steadily to increase; and by the beginning of 1857, 400 had been baptised after lengthened instruction, whilst upwards of 1000 had associated themselves with the Christian community. These were scattered over some fifty villages, showing the wide-spread interest that had been awakened.

The infant church was subjected to bitter persecution of various kinds, but notwithstanding it grew and multiplied. When, in July 1857, the mutiny of the Ramghore battalion at Ranchee and Hazaribagh broke out, the European civil and military officials had to flee for their lives. The missionaries were reluctantly compelled to adopt the same course. For three months the territory was in the hands of the rebels. During that time persecution reached its height, the Zemindars or land-owners being the most active in their efforts to stamp out Christianity. "Many of the Christians," it is said, "escaped into the jungles, where they were compelled to

live during the most trying period of the year, and some perished there. Some were taken and tortured, and, bound hand and foot, lay for days in the rain on the wet ground. They were tauntingly asked, 'Where is your Father now? Where is Jesus? Why does He not help you?' And with fists and feet, and iron-bound sticks, their persecutors smote them, saying, 'Now sing us something—one of your sweet hymns.' Yet was there no denial of their Lord. The Christian village Prabhusharan was levelled to the ground. A reward of 2000 rupees (£200) was offered for the head of the church elder. Wives, mothers, and daughters were bound, and so cruelly beaten, that their lives were despaired of. 640 Christians were plundered of all that they had. A friendly Zemindar told the missionaries afterwards that if the return of the English force had been delayed twenty days longer, a general slaughter would have begun. When the missionaries reached Ranchee in October, they found the station a perfect desolation. The Christians were mostly still in hiding in the jungles; but gradually, when order was restored, they gathered again around their beloved teachers. . . . Before their flight there were Christians in about sixty villages: in September 1858 there were 130 from which people had joined the Christian church." In 1863, the communicants numbered 790; baptised Christians, 3401.

In consequence of changes in the mode of conducting the missions, introduced by the younger men who had been sent out after the restoration of peace and order, and sanctioned by the Directors in Berlin, the older missionaries feeling aggrieved by the action referred to,* resigned their connection with the Society, the great

* Colonel Dalton, the Chief Commissioner, and all the European residents at Ranchee, are understood to have disapproved of the action of the younger missionaries, and of the Directors, in connection with the unfortunate proceedings in question.

bulk of the members of the native churches adhering to them. They were taken over by the Bishop of Calcutta in 1869, and the operations with which these older missionaries were identified have since been carried on in connection with the Propagation Society. That Society reports that in October 1880 the whole number of Christians was 11,212, of whom 4569 were communicants.

North India, stretching over more than 1200 miles of territory, and inhabited by stalwart and vigorous races, presents a noble field for missionary effort. Among the earlier places occupied may be mentioned Agra, in which, in 1811, two of the Serampore missionaries were permitted to settle, and where, in 1813, Henry Martyn's solitary convert from Mohammedanism was stationed as the first agent of the *Church Missionary Society*: Allahabad, important as the seat of Government in the N. W. Provinces, regarded as a place of the greatest sanctity by the Hindoos from its being situated at the junction of the Ganges, Jumna, and Saraswatee, and where the Baptist Society planted a mission in 1816; Benares, the Athens of India and chief stronghold of Hindooism, containing some eighty Sanskrit colleges and about a thousand heathen temples, held in the highest veneration, and resorted to by immense numbers of pilgrims,—in that city in the same year (1816) the *Baptist Missionary Society* settled the Rev. W. Smith, who was followed shortly afterwards by missionaries of the *Church* and *London Missionary Societies.* It is important to note, with respect to the last-named sacred city, in view of the immense influence which it exerts upon Hindoos and Hindooism in general, that, as stated by Sherring in his valuable History, native society there, especially among the better classes, is hardly the same thing that it was a few years ago. "The religion of idolatry, of sculptures, of sacred wells and rivers, of gross fetichism, of mythological

representations, of many-handed, or many-headed, or many-bodied deities, is losing, in their eyes, its religious romance. They yearn after a religion purer and better. . . . A new era of intellectual freedom and religious life has already commenced." At the same time, there is no expectation of the early downfall of Hindooism—a system which, by means of caste, binds together in an impenetrable mass the entire social fabric. Among the many who have laboured in this extensive field, we trust it will not be considered invidious if we select for special notice the name of Dr Robert Cotton Mather, who, more than forty years ago, founded the London Society's mission at Mirzapore, and who, during his long and successful missionary career, has rendered most valuable service in connection with the translation of the Bible into Hindustani, and by the production of many books of a Christian and educational character.

The Society for the Propagation of the Gospel carries on operations in the Lahore diocese, with stations at Cawnpore, Roorkee, and Delhi; has an aggregate membership of 272; and sixteen schools, with about 3000 scholars.

One of the most interesting stations is that of Peshawur, the great military outpost of the British possessions in India, lying beyond the Indus. Missionary work was commenced there among the Affghans in 1855 by the Rev. Joseph Wolff, of the *Church Missionary Society*, a converted Jew from Armenia, who, notwithstanding certain eccentricities, boldly and in truly apostolic spirit preached Christ as he travelled through extensive regions of Central Asia.

Moravian Missionaries, true to their history, coveted the distant snow-clad regions of Thibet and Mongolia as their fields of labour, and in 1853 proceeded to take possession of them for Christ. Their purpose was defeated by Chinese exclusiveness, which prevented them

from getting beyond the frontier. They next endeavoured to obtain a footing in Ladak, an old Thibetan province, but were denied it by the Maharajah of Cashmere, to whose rule that territory is subject. At length, in 1856, they settled at Kyelang, in the province of Lahoul, and in 1865 missionary operations were extended to Poo, in the province of Kunawar. Lahoul consists of three valleys, that of the Chandra being described as the "Valley of Glaciers." The lowest elevation in these valleys is 10,000 feet above sea-level, and they are shut in on all sides by bleak and barren mountains, towering up to 20,000 feet, and covered with perpetual snow. Some idea may be formed of the isolation of these missionary brethren from the fact that, as stated by Mr E. Pagell, the missionary at Poo, the only European besides themselves in that district and their nearest neighbour is the Church Missionary at Kotghur, where the post-office is situated, and it is distant thirteen days' journey! The want of Christian intercourse is necessarily much felt.

In these fields, where Booddhism chiefly prevails, the work has been peculiarly difficult and discouraging. As the fruit of frequent journeys into Ladak and elsewhere, in the course of which the missionaries have been generally well received, some fifteen souls have been gathered into the Church at Kyelang. But so utterly barren had it been in Lahoul, that when the General Synod of the Moravian Church met at Herrnhut in 1879 the question as to the continuance of the Mission was discussed. While the brethren were thus engaged, the cheering tidings reached them of the baptism on 11th April of Demasang, the first Lahoulese convert. This they regarded as a sufficient indication that the Mission ought still to be carried on. As yet there has not been a single convert at Poo. But, "blessed be God," writes Mr Pagell, "our own faith has not yet failed, nor the hope that our feeble efforts will, in the long run, not prove in

vain." Let the reader pause for a moment, and try to realise what is implied in such a statement.

Negotiations with the Government authorities in India have been for a considerable time in progress with the view of securing from the Maharajah for the missionaries permission to settle permanently in the territory of Ladak. As soon as the desired sanction is granted—and it is only a question of time—operations will forthwith be commenced at Leh, the capital, and the principal meeting place for the merchants from Lhassa, Yarkand, Cashmere, and Hindostan. "Meanwhile every preparation is being made; the whole of the New and a large part of the Old Testament have been translated into the Thibetan language, and a pretty voluminous Christian literature has been created."

In this connection it is proper to state that it was the same "inexorable" Maharajah who refused to allow Dr W. Jackson Elmslie to remain in Srinagar during the winter months of 1872-73. The exposure of the long and fatiguing journey over elevated and dangerous mountain passes to which he was in consequence subjected aggravated the malady and hastened the death of that devoted missionary. The sad event occurred on 18th November 1872, not far from Bhimbar, and within about thirty miles of Goozerat.

The *Missionary Society of the Methodist Episcopal Church of America* commenced missionary work in North India in 1856. It has important stations in the Rohilcund, Oudh, and Kumaon districts. In addition to the ordinary educational and evangelistic agencies, there is a Theological School at Bareilly, with 21 students; an Industrial Institution at Shahjehanpore, in which 30 are learning tailoring, 24 carpentry, 20 boot and shoe making, 16 weaving, and 6 smithing: others, who are sufficiently advanced for it, work in the fields and gardens; and the Christian villages of Panahpore and Ghurwal, where the villagers are employed in agricultural work.

Success in a marked degree has been vouchsafed to the mission. Thus the missionary in the Moradabad circuit writes in 1880:—"After thirteen years absence from this field, I return to find things I had earnestly prayed for and hoped to see more than realized. There are now hundreds of converted men and women in the circuit where then among the few scores we had baptised with water, scarce one could be said to be truly converted. . . . . Years ago I used to stand upon a well by the way-side in the crowded bazaars to 'sing up a crowd.' If only a few boys came at first, and the crowd was slow to gather, the thought would come, What will you do when the novelty wears away, and none come to hear you? I then resolved to follow them to their work in the shop and the field. But, thank God, the novelty has not worn off, and instead of having to follow them, they follow us into this Christian temple, which many of them helped to build." The missionary at Gondah also writes:—"Over twenty-one years ago we met in a prayer meeting held in a small building, once used as a sheep-house, in Nynee Tal, two native Christians; one was borrowed from another mission, the other was a convert from Brahmanism. Those were the only two native brethren in our mission. A few days ago we were privileged to attend a *mela*, held in a large grove of mango-trees near Shahjehanpore, and there we saw over 830 native Christians as representatives from our mission in Oudh and Rohilcund, collected for the purpose of praying to and worshipping God, and of being lifted into a higher, and happier, and more useful life."

Nynee Tal, one of the stations in the Kumaon district, was the scene of the terrible landslip from the mountain side on 18th September 1880, resulting in the complete destruction of the Royal Victoria Hotel, the Reading and Assembly Rooms, Hindoo temples, and other valuable property, and in the loss of about 200 lives—Europeans

and natives. The mission premises, including parsonage and chapel, were also seriously damaged, and had to be abandoned; and as further slips are expected in the future, it was not considered proper to re-occupy them. A new church, for which 15,000 rupees (£1500) had been subscribed, is being erected on what has been pronounced an absolutely safe site.

The state of the mission in 1880, in so far as it can be tabulated, was as follows:—20 foreign ordained missionaries, 19 assistant missionaries, 29 European and Eurasian assistants, 12 native ordained, 67 unordained, and 11 local preachers, 337 native teachers, and 43 other helpers; 1666 church members, 1128 catechumens, 8281 day scholars; 21,403 dols. (£4280, or thereby) contributed for self-support, and 1298 dols. (about £260) for other religious and benevolent objects.

The *Presbyterian Church of America* (*North*) entered this field in 1834, the first station occupied being Lodiana, near the river Sutlej. Since then, it has extended its labours to a number of important places in the north-west from Allahabad, at the junction of the Ganges and the Jumna in the south, to Rawal Pindee in the Punjaub—a distance of nearly 900 miles. The mission has an aggregate of about 900 communicants and 7430 day scholars, and comprises 25 American and 14 native ordained ministers, 44 American female and 143 native lay missionaries. Much attention is devoted to the education of the females by means of schools and Zenana agency.

A great impulse was given to missionary work in India by the Sepoy mutiny of 1857, with its accompanying atrocities. It revealed to the eyes of Christendom, in a peculiarly affecting manner, the deep need in which the heathen and Mohammedan natives of India stood of the gospel. And with the revelation came the call. That call was heard and promptly and heartily responded to,

among others, by the *United Presbyterian Church of Scotland.* A proposal to establish a mission in India was adopted by the Synod at its meeting in 1858. In a few days a guarantee fund, amounting to £7455, was raised, the late John Henderson, Esq. of Park, with his usual generosity, leading the way. And after careful inquiry, RAJPOOTANA, an extensive region in the north-west, with a population estimated at that time at about 17,000,000, was fixed on as a suitable field of labour. Ajmere, the principal town of the district of that name, and Beawr, in the Mairwara district, were first occupied.

The Rev. Williamson (now Dr) Shoolbred, accompanied by the Rev. John Blair Steele, who died soon after, commenced operations at Beawr on 3d March 1860. At the outset, Dr Shoolbred had the invaluable assistance of Dr Wilson of Bombay. It was a happy circumstance too that a Brahmin, named Chintoo Ram, who had come to Bombay after the mutiny broke out, had attended one of the institutions there, and was well known to Dr Wilson, expressed a wish to accompany the missionaries on their journey to Beawr, in order that he might visit his friends in the Punjaub. The result was a request for baptism. After due examination, the rite was administered by Dr Wilson, and he immediately commenced to communicate religious instruction to others.

The following are the returns for 1880 :—9 stations (4 of which have a medical department, in connection with which no fewer than 85,253 patients were treated during the year), 13 European missionaries and 3 other European agents, 36 native agents, a Christian community numbering 601, of whom 360 are communicants, 83 schools with 3375 scholars, 174 being girls.

In 1866, a missionary from the *Society of Friends* entered upon missionary work at Benares. The mission was afterwards transferred to Jubbalpore, and from thence to Hoshungabad on the Nerbudda.

Two remarks may be made before leaving this part of the subject: first, one result of the terrible mutiny of 1857 is, that among the inhabitants of the N. W. Provinces generally there is observable a greater deference to the Christian religion, and an awakened spirit of inquiry unknown before; second, much sympathy and material support have been given to the work by men holding high official positions. It is enough to mention the names of Lord Lawrence, Sir Herbert Edwardes, Sir Robert Montgomery, Sir Henry Havelock, Sir William Muir, and Sir Donald Macleod. In this respect what a change from former days! *

We pass on to the Bombay presidency. Of the city of Bombay, with a population of 644,000 souls, more than of London in the eye of the poet Cowper, it has been said:

> "Oh, thou resort, and mart of all the earth,
> Chequered with all complexions of mankind!"

It is even so. Faces are seen there of every variety of hue, from that of the fair northern European to that of the tropical African. Sir John Malcolm said that in the whole course of his inquiries in regard to the state of the different provinces of Persia, Arabia, Affghanistan, Tartary, and even China, he had always been able to find a person in that city who was either a native of or had visited the country regarding which he desired information. Hence the importance of Bombay as a field of missionary labour, and as a centre whence diffusive influences may radiate in all directions.

The first missionaries in this presidency, as already

* The testimony borne by such men to mission work is particularly valuable. The following may be given by way of example:—"Missionaries have done more to benefit India than all other agencies combined" (Lord Lawrence). "They (the missionaries) have worked changes more extraordinary far in India than anything witnessed in Modern Europe" (Sir Bartle Frere).

mentioned, were Messrs Gordon Hall and Samuel Nott from the American Board, whose arrival from Calcutta on 11th February 1813, in the circumstances described, was followed by a peremptory order of the governor, Sir Evan Nepean, for their immediate deportation. Through the earnest and faithful remonstrances to the governor's conscience, contained in memorials addressed to him by Mr Hall, they were happily allowed to remain. Gordon Hall possessed the true missionary spirit in an eminent degree. So strong was the desire to engage in the work that, while still pursuing his theological studies at Andover, he is said to have declared that "in case all other means of getting to the heathen in Asia should fail, he was ready to work his passage to India, and then throw himself, under Providence, upon his own resources." He laboured there with untiring zeal until he was cut off by cholera on 20th March 1826 at Dhoorle-D'hapoor, 100 miles east of Bombay, whither he had gone on an itinerating tour. Within five years after Hall and Nott's arrival, 25 schools, containing 1400 children of both sexes, had been opened in Bombay and at two other stations, and a considerable number of Christian works had been issued from the press. The *Bombay Bible Society* had also been formed in 1813, and through its instrumentality the Scriptures in various languages have been largely circulated over the presidency and along the Malabar coast.

The *Church Mission* in Bombay was founded in 1818. In 1832, its operations were extended to Nasik, a stronghold of Brahmanical superstition, and the place where Livingstone's "Nasik boys" and other liberated slaves were trained. At a later date an industrial Christian colony was established at Sharanpore, near Nasik. Kurrachee, Hyderabad, Aurungabad, &c., were successively occupied. The *Robert Money* school in Bombay, with its 267 pupils, is a valuable mission agency.

In 1822, the *Scottish Missionary Society* sent out the Rev. D. Mitchell, who, instead of remaining in Bombay, removed to Bankoot, sixty miles to the south, where he commenced a mission. Before the close of 1823, three additional missionaries arrived, viz., Messrs John Cooper, James Mitchell, and John Stevenson. After a few years, the Scotch missionaries removed to Poona, the capital of the Mahratta country, in which place, indeed, they had intended to settle at first, and were only turned aside in consequence of being refused permission by the Government from a fear of exciting a fresh outbreak among the Mahrattas. The mission of the Free Church continues to hold the chief place among the agencies at work there.

The arrival in 1827 of Robert Nesbit, and early in 1829 of John Wilson, proved an immense acquisition to the cause of the gospel in Western India, and especially in Bombay, their permanent sphere of labour. Both have left their mark deep on India. The former attained, as a preacher, to such a command of the Marathi language, that a pundit on one occasion remarked, that "if Mr Nesbit spoke Marathi from within a screen, even Brahmans from without would not be able to detect that a foreigner was speaking." And such was the affection cherished by the natives for this most loveable man, that large numbers of them, of all classes and creeds, attended his funeral (1855), and "shed tears, nay, even cried loudly, over the dust of their departed friend and well-wisher." In regard to the latter, little need be said. His attainments as an Orientalist; his linguistic powers; his extensive knowledge not only of Hindooism, but of Mohammedanism, Zoroastrianism, and other systems of false religion; his numerous and valuable published works; his vast storehouse of general information; the influence he wielded among all ranks and classes; and the consecration of his varied gifts and acquirements

to the furtherance of the gospel,—these were long known in some measure to the churches, and they have been fully described in Dr George Smith's admirable Memoir. Dr Wilson paid a visit to his native land in 1870, and in the same year he discharged, with dignity and satisfaction to the Church, the important and onerous duties of Moderator of its General Assembly. The same high honour, it may be remarked, in passing, had been *twice* conferred on Dr Duff. Dr Wilson died in India on 1st December 1875, after forty-six years' service in the field.

In 1835, three of the missionaries sent out by the Scottish Missionary Society, of whom John Wilson was one, were, along with an English school which had been established three years before in Bombay, transferred to the Church of Scotland's mission. The school referred to was afterwards organized on a more extended basis, on the model of the institution previously established by Dr Duff at Calcutta, and became known as the General Assembly's Institution. In connection with it, and with the operations of the mission generally, both in Bombay and in Poona, as also in the work of translation, Dr J. Murray Mitchell rendered most valuable service from 1838 to 1863, when he was compelled by the state of his health to return home. Since then, he, at the Committee's request, very readily gave much needed help for a few years to the mission at Calcutta.

About the end of 1838, three Parsee youths attending the institution came under the influence of the truth, and expressed an earnest wish to be baptized. The Parsee community, on being made aware of their desire, became greatly excited. Two of the youths took refuge in the mission-house. The third fell into the hands of his co-religionists, and was never again seen by the missionaries. An attack was made upon the mission-house, which, however, proved unsuccessful; whereupon the mob had recourse to legal proceedings. The excitement was such

that the military had received orders to be in readiness in case their services should be required. Happily they were not. The ordeal was a peculiarly trying one to the two youths, but they stood firm to their convictions; and the proceedings having terminated in their favour, they were shortly afterwards baptized—the first-fruits from among the Parsees to Christ. Their names were Hormasdji Pestonji and Dhanjibhai Nauroji. The former transferred his services first to the mission of the Irish Presbyterian Church, and afterwards to the Baptists. The latter ministers with much acceptance to a native congregation in Bombay connected with the mission of the Free Church of Scotland, and is deservedly esteemed throughout the community. One result of these baptisms was, that out of nearly 300 in attendance at the institution, all but fifty were taken away, and for many years not a single Parsee boy was allowed to enter it. The prestige of the Free Church mission is well sustained by the missionaries now in charge.

An interesting and successful mission of the AMERICAN BOARD was established at Ahmednuggur, 175 miles north-east from Bombay, in 1831, the distinguishing features of which are the extent to which, latterly, the missionaries have devoted themselves to directly evangelistic work, and the employment of native Christian Bible-women. This mission has extended its operations to upwards of twenty important villages in the Ahmednuggur, Satara, and Sholapore Collectorates.

In 1880, the aggregate membership of the American mission, including those in Bombay, was 1202. The pupils numbered 1258. Native contributions for the same year amounted to rupees 1572. The mission comprises a Theological Seminary at Ahmednuggur, Medical Dispensaries at Bombay and Sholapore, and a Publication department, from which a weekly newspaper has been issued for nearly forty years.

At the suggestion of Dr John Wilson, the Provinces of Kathiawar and Goozerat to the north-west of Bombay were the selected fields of labour of the *Presbyterian Church in Ireland.* The work was commenced in 1841 in Rajkote in Kathiawar. In 1846 the London Missionary Society handed over to the care of the mission their station at Surat, a large city in Goozerat of 107,000 inhabitants, where they had laboured for thirty-seven years previously. It is a Parsee stronghold. The transference opened up to the mission a suitable sphere in which to carry on an educational establishment, towards which the Board desired to devote a large legacy that had been bequeathed by a lady friend of the mission. A second offer, made immediately after the Mutiny, by the same Society to the Board to take over their mission at Borsud, with sub-stations, in the Myke Canta country, was gladly responded to. Not long after the large and important city of Ahmedabad was occupied, a higher Anglo-Vernacular School, similar to the one in Surat, being opened there.

As the number of converts increased, it was found necessary, or thought desirable, that some arrangement should be made whereby they might be free from the persecution of their friends and neighbours. And accordingly no fewer than six Christian native settlements have been formed from time to time during the last ten years. In all, 1833 acres, rented by the mission or held direct from Government, are under cultivation; and the converts are thus able to maintain themselves by their own industry. The experiment has been largely successful. A few years ago, Mr Melvill, the agent of the Governor-General at Baroda, bore emphatic testimony to the usefulness of these settlements, and to "the design that the mission keeps before it of inducing self-reliance among the community." They afford an outlet for the Dherds, a low caste tribe, among whom the operations

of the mission are to a large extent carried on, whose means of support have been seriously curtailed through the failure in the weaving trade.

The mission reports the rise of a spirit of enquiry among the Mohammedans. Several remarkable cases of conversion, followed by baptism, have recently occurred. One of them had been connected with the mission as a Moonshee for thirty-seven years. Another, the *Moulvie*, or minister of the large population at Nariad (one of the stations of the mission) "is a young man of learning, studious habits, and remarkable ability, of a devout spirit and enquiring mind, and of the Sayad race, revered by the followers of the prophet."

It is a significant fact, as shewing the progress made, that in the earlier years of the mission the late lamented Rev. Robert Montgomery, one of its founders, who exhibited "a high and beautiful type of the Christian missionary, and was as honoured, trusted, and beloved in India, as he was also honoured and beloved by the church at home,"—this same missionary was stoned for preaching in Surat. When his death occurred in November 1880 "every native newspaper in the city had an affectionate paragraph to his memory, and the expressions of hearty sorrow came from all classes."

The mission is under the care of eight ordained European missionaries and two superintendents of high schools, assisted by eight native evangelists, twenty-six native Christian teachers, and seven other agents; and it comprises a native Christian community of 1662, of whom 211 are communicants. Scholars number 1752.

The *Propagation Society* has missions in Bombay, Poona, Ahmednuggur, &c. There are also interesting rural missions of the Free Church of Scotland at Indapore, and at Jaulna, in the Hyderabad State, with their model Christian village at "Bethel," and their chain of stations along the railway line in the direction of Nagpore, all of

which are under the efficient superintendence of the Rev. Narayan Sheshadri, one of the fruits of the Free Church Mission in Bombay in 1843 from Brahmanism. The enlightened Prime Minister of the H. H., The Nizam, Sir Salar Jung, G.C.S.I., generously granted 800 acres of land for the "Bethel" Settlement, and has otherwise shewn much interest in the enterprise.

The Basel German Evangelical Missionary Society entered this field in 1834, and carries on extensive operations at twenty stations in South-Western India,—more particularly in the districts of Canara-Coorg, South Mahratta, Malabar, and Nilagiri. The pioneer missionaries sent out that year were Samuel Hebich, Lehner, and Greiner. Mangalore was selected as the first station. Readers are referred to Hebich's Memoir for full details of the earlier history of the mission, with which for twenty-six years that somewhat eccentric but most devoted man and successful missionary was honourably identified. His strength failing, he returned to Germany in 1860, and died in May 1868. The divine blessing in large measure has rested on the missions, the returns for January of the present year being as follows:—communicants, 3727; catechumens, 346; and children under Christian instruction and training, 3288, of whom 939 are girls. These are cared for by fifty ordained Europeans and nineteen lay missionaries, eight ordained native pastors, sixty-nine native catechists, seventy Christian native male and twenty-five female teachers. The catechists' Seminary, containing twenty-eight students, is carefully watched over. The mission has rendered important service in translation work and in the issue from the mission press in the different languages of a number of books, tracts, and hymns. At the present time the second revision of the Malayalam New Testament, the revision of the Tulu New Testament, and the Canarese Commentary, are

being proceeded with. Canarese and Malayalam Monthly Journals are also edited by the missionaries. The industrial departments are an interesting feature of the mission. These comprise three weaving establishments, two tile works, one carpenters' shop, one mechanical workshop, and three mercantile establishments.

With respect to the Madras Presidency, it has been already mentioned that the Christian Knowledge Society had carried on a work originated last century by the Danish missionaries. Two missionaries from the London Society arrived there in 1805. Some years later, the well-known Richard Knill joined the mission. The Church Mission followed in 1815, and has since continued to make steady progress. The Wesleyans entered the city in the following year, and have been abundant, as elsewhere, in their labours among both old and young. The Propagation Society in 1825 received in charge the mission of the Christian Knowledge Society already referred to. The American Board formed two stations in Madras in 1836, but afterwards retired from this field.

In Tinnevelly, the work has been in a very marked degree successful. During the famine, especially, of 1877-78 many thousands were gathered in by the Church and Propagation Societies Missions, which are worthily superintended by Bishops Sargent and Caldwell, respectively.

*The Board of Foreign Missions of the Reformed Church in America** has long carried on operations

* The Board has interesting historical associations. Sprung originally from the Reformed Church of the Netherlands, which by the combined action of the Netherlands East India Company, the Government, the colonists, and the church, more than two and half centuries ago, sustained clergymen in Ceylon, Sumatra, Java, Coromandel, China, Formosa, Siam, Japan, and other fields in that part of the world. The immigrants from the Netherlands to America were also animated by a strong desire to carry the gospel to heathen tribes, and accordingly in 1643 the Rev. Mr Megapo-

among the Tamil-speaking population in the district of Arcot, lying west of Madras. The name of the Rev. Dr John Scudder will ever be fragrant throughout India, not only on account of his own high character and distinguished services, but also because of the noble band of sons who followed him into the mission field. Though sent in 1819 by the American Board to join the mission in Ceylon, and afterwards transferred to the neighbourhood of Madras, Dr Scudder belonged to the Reformed Church. Three of his sons "having completed their classical and theological education, were coming to him to share his work. He and they desired to cultivate a field among the Tamils hitherto neglected, and to be allowed to conduct a mission of their own. But the American Board could not spare Dr Scudder from the Madras Mission, and the sons, therefore, were authorized to occupy the North and South Arcot districts." The Arcot Mission was accordingly fully organized in 1854, and has since been the special sphere in which the Reformed Church has carried on its missionary labours in

lensis began to labour among the Red Indians (the Mohawks) three years before the Rev. John Elliot, known as the "Apostle of the Indians," commenced his apostolic career. In November 1796, the NEW YORK MISSIONARY SOCIETY was formed, the Presbyterian, Reformed, and Baptist Churches being represented in its membership. The NORTHERN MISSIONARY SOCIETY, with the same constituent elements, followed at Lansingburgh, New York, in January 1797. Then came the UNITED MISSIONARY SOCIETY in 1816, merged into the American Board ten years later. In 1832, "a plan was adopted by the Board and the Church, under which the Church, while retaining the advantages of a connection with the American Board, was allowed to conduct missions according to its own ecclesiastical polity." This led to the formation in that year of the BOARD OF FOREIGN MISSIONS of the Reformed Dutch Church. Since 1857, the missions of the Reformed Church have been entirely independent of the American Board. It is proper, however, to add that the relations previously subsisting between the two bodies had been of the most fraternal nature.

India. Early in the same year Dr John Scudder finished his course, having died near the Cape of Good Hope, whither he had gone to recruit his failing strength. A few months afterwards other two sons joined the Arcot Mission, which was still further recruited from the same family by the arrival of another son at the close of 1860, and of yet another in 1861. Five of the brothers were reluctantly compelled to retire at different times from the field on account of impaired health. But the Scudder family will ever be associated with the history of the Arcot Mission, though other labourers have largely aided in bringing about the results.

In 1854, throughout that large field, which has a population of upwards of 3,000,000, "scarcely a man was to be found, except those who within two years had listened to the preaching of the Scudders, who had even heard the name of Jesus Christ, or had a single correct idea of the nature of God, or the duty of man to his fellows." *Now*, there was, at the close of 1879, in twenty-one different stations, besides numerous out-stations, a native Christian community of 5728, of whom 1286 were communicants, and 1407 catechumens. The scholars under instruction numbered 1576.

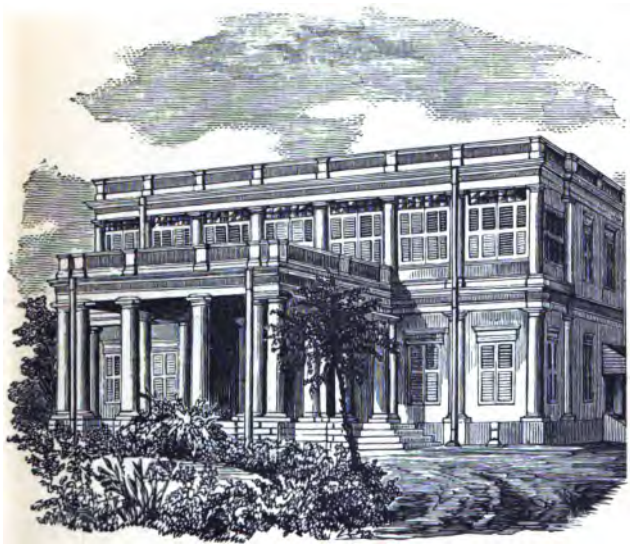
The Mission of the Free Church of Scotland owes its origin to the stirring appeals of Dr Duff. Its main energies were devoted to the Christian instruction of the youth, chiefly of the better class of Hindoo society. John Anderson, the first missionary, arrived in 1837, and entered on the work with all the energy of which his ardent nature was capable. It may be said of him pre-eminently, that he travailed in birth until Christ was formed in the hearts of the pupils the hope of glory; and God owned his labours. The baptism in 1841 of three of the ablest students shook Hindoo society almost to its foundations. As in the case of the Parsee converts at Bombay, the Institution in consequence lost 400

scholars; only thirty or forty remained. Such shocks occurred from time to time, but, notwithstanding, the work continued to advance.

The Mission was rich in spiritual fruits. Among these may be noted the Rev. P. Rajahgopaul, who has been a distinguished ornament of the Native Church in India, and is still spared to carry on successfully his Master's work. When it became known to the relatives that Mr Rajahgopaul and Mr Venkataramiah had applied for baptism, they came to the Mission-house, and for two hours used their utmost persuasion to induce them to return home. "Mr Anderson said their appeals to the youths and to him were more trying to flesh and blood than anything he had ever before witnessed, and their look of despair and their silence when the young men remained, as they did, firm, 'might have moved a heart of stone to pity them.'" After seventeen years successful service, during the greater number of which he had associated with him two like-minded colleagues, Robert Johnston and John Braidwood, the honoured founder was taken home to his rest and reward on 25th March 1854.

Under the able management of the Rev. William Miller, the Institution has attained to a high state of efficiency, and through his indefatigable exertions, and with the active co-operation and pecuniary assistance of the Church and Wesleyan Missionary Societies, it was in 1877 constituted into a regular Christian College for Southern India. It commands the confidence, and in one way or another has the support of, all the Protestant churches at work in South India. The students on the roll in 1880 numbered 233, the pupils in the school department being 825. The spiritual aim of the College is thus described:—"To make divine revelation in its real sense and living power take hold upon the awakened and disciplined intelligence of a people,—to change the current of their thought so that Christ shall

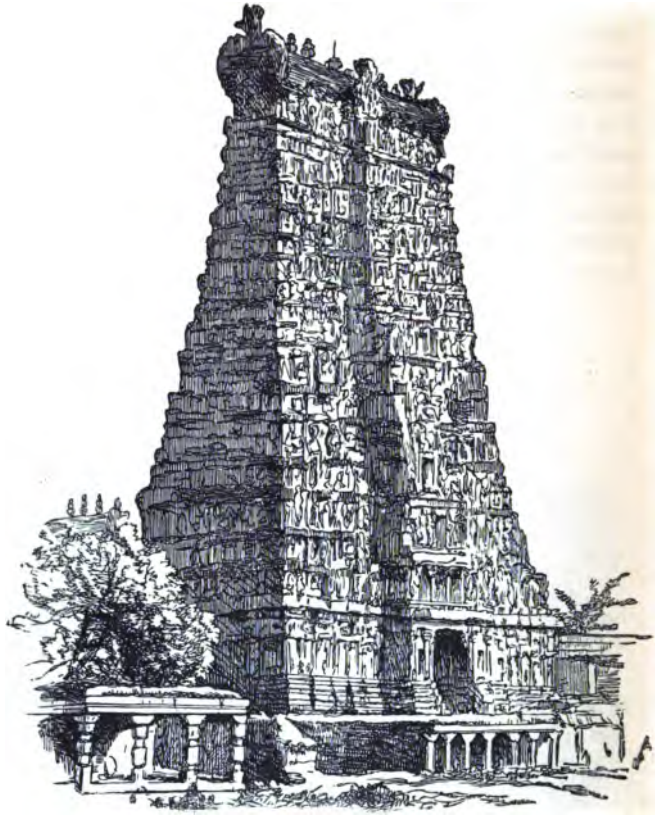
be no longer misunderstood, and therefore hated, but regarded as one to be listened to, honoured, loved, yes, and lived and died for, by thoughtful and inquiring men. . . . . And it is something that the tokens should be many, and increasing year by year, that the truth taught and the efforts used meet some response in those for whose good we labour." Though this noble effort is believed to be fraught with most blessed consequences, the churches at home must learn to exercise patience in waiting for them in any large measure. The remark of Archbishop Whately may appropriately be quoted in this connection—"The man that is in a hurry to see the full effects of his own tillage must cultivate annuals and not forest trees."



Free Church Medical Mission House, Madras.

The Medical Mission founded by the late Dr D. H.

Paterson, son of *The Missionary of Kilmany*, now ably superintended by Dr William Elder, forms an important part of the operations of the Free Church Mission. It has dispensaries in Royapooram and Black Town, which



Goparum (or Gateway) of an Idol Temple Tower at Conjeveram.

were attended in 1880 by 21,479 patients, of whom one-fourth were women. The blessing has been largely vouchsafed to its endeavours, so much so that a native

congregation with fifty members, and eighty adherents, and an Eurasian congregation with thirty members and 150 adherents, both in the Royapooram quarter, have grown out of it.

The Free Church conducts operations also at Nellore in the Telugoo-speaking country to the north; at and around Chingleput, a rural district lying to the south-west; and at Conjeveram, also in the Chingleput district. This last-mentioned town is noted as the Benares of South India. It contains some of the largest pagodas, or idol temples, in all India, and is a great idolatrous centre, to which thousands flock from all parts of the country.

V.—WORK AMONG THE FEMALES.

CHRISTIANITY is the only religion that gives to woman her rightful place. In every heathen land she is degraded from it. The degradation may in some respects be deeper in Africa and in the South Sea Islands, than it is in India. The seclusion and inaccessibility, too, which so universally prevail in the case of Indian females, is also to be found in a greater or less degree in other lands—notably in Mohammedan countries. But the lot of women in India is so exceptional, so peculiarly hard, so inexpressibly sad, that a separate chapter may well be devoted to the subject. Consider

THEIR CONDITION.

Mentally, it is low. The merest trifles engage their attention. They are taken up with their bodily ornaments and household articles. Of intellectual amuse-

ments they know absolutely nothing. The only recreations in which they indulge, are quarrelling, gaming, or idle conversation on low and degrading topics. They are incapacitated from acquiring knowledge; and there is observable in them in a marked degree the absence of that sharpness, amounting in the case of many to acuteness, found in the other sex. Nor, need this be matter of surprise. Their minds are a blank. Of education in even the narrowest sense of the term, they have received none. Though not expressly forbidden in the Shastras, and though at one time enjoyed, to some extent at least, it came to be entirely neglected and discountenanced. It is regarded as unnecessary and even hurtful to women, who are looked upon and treated as inferior beings. The popular sentiment among Hindoos is, that education may be an accomplishment for "dancing girls," but not for any who were expected to maintain any respectability of character,—that ignorance and seclusion are essential to the honour of the family. Hence it is extremely difficult to secure the attention of the women upon any but the most commonplace topics. Their intelligence, in point of fact, is confined to the material things to be found within the walls of the Zenana. The depression of ages has told upon them; and it will take generations of Christian training ere the effect of this depression is removed.

Their condition is also low, *morally*—lower even than that of the male sex. According to the Hindoo Shastras, "falsehood, cruelty, bewitching folly, covetousness, impurity, and unmercifulness, are woman's inseparable faults." She "can never act on her own responsibility." Her "sin is greater than that of man, and cannot be removed by the atonements which destroy his." Such are women, morally, as described in the Hindoo sacred books; and the description is realized in actual fact. Her condition, in short, is one of moral insensibility.

But let us consider how woman is treated in India. Female children are hated from their very birth. That event is not hailed by the father as it usually is in Christian lands. On the contrary, he is ashamed to own the fact. Alas! for the unhappy mother who has given birth to a large family of daughters. She never fails in such a case to become an object of aversion to her husband. He takes no interest whatever in the future welfare of the female children. His sole concern is with his sons, whom he regards as the props of his old age, and as the ornaments and lights of the family. Then comes the Hindoo girl's marriage, usually between her seventh and tenth year, though in many cases much earlier. Henceforth her liberty (in Bengal, at least) is practically at an end. She must confine herself to the precincts of the Zenana. It is a virtual imprisonment for the rest of her life. So late as 1857, the fact of a native gentleman having taken a lady of his own family a drive on the *Maidan*, or course, near the city, was spoken of as a marvel, and brought down upon the bold reformer no small amount of ridicule. Nor is there much to solace and cheer her within the narrow limits of the Zenana. The celebration of the nuptials is the only occasion when the wife is allowed to eat with her husband. It is enjoined, too, in the Shastras, that women are not to be much loved: "let them," it is said, "have only that degree of affection which is necessary; let the fulness of affection be reserved for brothers and other similar connections." The wife "is to live for her husband, to work for him, to suffer for him, and to die with him. By all means," it is added, "if she survive him, she must remain a widow." This enforced widowhood is the bitterest ingredient in the cup of sorrow, which woman in India is called to drink. By surrendering herself to be burned on the funeral pile along with her husband, the highest merit was acquired. This

cannot now be secured. Instead, she has to submit to a worse fate, even to a living death in the recesses of the Zenana. Widowhood is regarded as a condition of reproach and disgrace, and therefore it is one of the greatest calamities that can befall her. The life of a Hindoo widow, especially if, as happens in the case of many of them, she falls into this state while still young, is one of extreme wretchedness. She is the domestic drudge. Not unfrequently does she in substance pray, "O gods and goddesses, let me die; I choose rather to die than to live." Her woes, it has been said, never have been, never can be fully told. Her sad lot is well expressed in the following lines:—

> "And death and life she hated equally
> And nothing saw, for her despair
> But dreadful time, dreadful eternity,
> No comfort anywhere."

It has been estimated, that of the hundred millions or thereby of females in India, more than *two millions are widows!*

There is thus in the case of the females, a continuity of misery extending from the cradle to the grave.* As strikingly put by another, they are "UNWELCOMED AT

* Just as we are going to press, our attention has been called to a valuable work, recently published in Calcutta. It is entitled "The Hindoos as they are." The writer, Baboo Shib Chunder Bose, was a pupil under Dr Duff in the early days of the Calcutta Institution. He gives a vivid description of the inner life of Hindoo society in Bengal. Here are two brief extracts relating to the females:—"Except a mother, who can adequately conceive the thousand and one miseries which are in store for the daughter? It a gloomy picture from beginning to end, and the gloom deepens as time rolls over her devoted head." . . . . "Volumes after volumes have been written on the subject, denouncing in an unmistakeable manner the monstrous perversity of the existing system, but the evil has taken such a deep root in the social economy of the people that the utmost exertions must be put forth before it can be wholly eradicated."

THEIR BIRTH, UNTAUGHT IN CHILDHOOD, ENSLAVED WHEN MARRIED, ACCURSED AS WIDOWS, UNLAMENTED WHEN THEY DIE." Consider now the

EFFORTS FOR THEIR ENLIGHTENMENT.

The earliest effort on behalf of the females of Bengal originated with some ladies of East Indian extraction, who attended the seminary of Mrs Lawson and Mrs Pearce, the wives of the Baptist missionaries in Calcutta. In an address circulated in April 1819 among the friends of the Baptist Mission, the formation of a school for the education of Hindoo females was proposed. Nothing of the kind then existed. As the result, the "Calcutta Female Juvenile Society for the Education of Native Females" was formed. For a time, it met with very small encouragement, the number of scholars during the first year of its existence not exceeding eight! But a beginning had been made, and that was something. Year by year the wedge thus introduced was driven further in, so that by the end of the fifth year, the Society was able to report six schools in operation, with an aggregate of 160 pupils.

Previous to the action of the friends of the Baptist Mission, the "Calcutta School Society" for the improvement of indigenous schools, originated and supported by natives, had been instituted on 1st September 1818.* The operations of this Society, which were carried on exclusively for the benefit of the males, revealed "the appalling fact, that for *the entire mass of the female population there was no education at all*,—tending to confirm the partly conjectural and partly inferential calculation of the Calcutta Baptist Missionary Society, that, out of *forty millions* of Hindoo females which British India then contained, *not four hundred women, or not*

* Its managing Committee was composed, two-thirds of Europeans or their descendants, and one-third of natives of India.

one in one hundred thousand, could read or write!" With such a fact before it, the Society applied to the British and Foreign School Society to select and send out a qualified female to institute schools for native female children, or rather to institute and superintend a school for training native female teachers. Miss Cooke, afterwards Mrs Wilson, arrived in November 1821. But, as it appeared that the native gentlemen on the committee were not prepared to engage in any general plan of native female education, the corresponding Committee of the Church Missionary Society, cordially undertook to carry out the object of her mission. The amount of encouragement to be expected, may be learned from Bishop Heber's Journal, where it is stated that "all those who knew most of the country regarded her attempt to bring them (the girls) together into schools, as idle as any dream of enthusiasm could be. The first female school was started by her earlier than had been intended, and in rather a providential way. While engaged in studying the language she, on 25th January of the following year, visited one of the School Society's boys' schools. The result is thus reported by the Church Missionary Society. "Unaccustomed to see an European female in that part of the native town, a crowd collected round the door of the boys' school, among whom there was an interesting-looking little girl, whom the school pundit drove away. Miss Cooke desired the child to be called, and, by an interpreter, asked her if she wished to learn to read. She was told in reply, that this child had, from three months past, been daily begging to be admitted to learn to read among the boys, and that if Miss Cooke (who had made known her purpose of devoting herself to the instruction of girls) would attend next day, twenty girls should be collected."

Next morning, accompanied by a female friend who knew Bengalee well, Miss Cooke attended and found

thirteen girls. She then and there entered on her labours. Mothers and other female relatives attended too, but were content to remain outside and watch what was going on through the lattice work. With these she entered into conversation, not, however, until they had drawn down the upper coverings over their faces to prevent them from being recognised. Great was their surprise on being informed that Miss Cooke had come from England solely for the purpose of instructing the children of the natives. The conversation wound up with the encouraging words, "Our children are yours—we give them to you." This was quite in accordance with the belief on the part of many, that not a few of the women were anxious to learn, and especially to have their girls educated, but were prevented from carrying out their wishes through the strong prejudices of the respectable and more orthodox Hindoos to their wives and daughters appearing in public. Other causes operated and still operate, in the same direction, such as the sensitiveness of parents to whatever affects the future prospects of their daughters, early marriages, and the influence of the elderly females of the Zenana. And even when intelligent native gentlemen favoured the education of the females, as many of them did, they were hindered by apathy or timidity from taking any active steps to promote it. In truth, the education of the females involves nothing short of a revolution in the domestic and social relations and immemorial usages of Indian society. But to return from this partial digression.

Within a month after Miss Cooke's first attempt, other two schools were established, one of them being in the Church Missionary Society's premises. The three schools had an aggregate attendance of between fifty and sixty girls. In order more effectively to carry on the work now fairly set agoing, a Ladies' Society for native female education in Calcutta and its vicinity was formed in

March 1824, with Lady Amherst as patroness. At the fourth public examination, held on 23rd December 1825, thirty schools were reported, with an average attendance of 400 pupils. On that occasion, Rajah Boidenath Roy came forward with a donation of £2000 to promote the cause of native female education, by the erection of a central school and dwelling-house for the European Female Superintendent. The foundation-stone was laid by the lady patroness on 18th May 1826, and the premises were taken possession of by Miss Cooke—now Mrs Wilson—on 1st April 1828. The other schools previously established were gradually abandoned, and the educational operations were henceforth concentrated in this central one.

Such was the rise of female education in Bengal. The success of these first efforts was matter of unfeigned thankfulness, all the more so that the seclusion of the females there was greater, and the task of breaking in upon it correspondingly more difficult than in the other presidencies. One door had, to some extent, been opened by which to reach the female population. But the success attained was limited in its range, and necessarily so at that time. For such was the inveteracy of the prejudicies on the subject that, according to Dr Duff, it was "a perfect chimera to expect anything like a general system of female education until there first be a general scheme of enlightened education for the males." And in point of fact more than thirty years elapsed before *any* of the higher or wealthier classes ventured to send their daughters to an educational seminary. Even yet, notwithstanding the great advance in educational appliances, the number who do so is lamentably small. Still, it is very far indeed from our wish to detract in the least degree from the credit and honour so justly due to those who, amid extraordinary difficulties and no little obloquy, first assailed this stronghold of superstition.

The remarks just made are equally applicable to the North-West Provinces. At the Conference of Missionaries held in Calcutta in 1855 a missionary from the north-west stated, in reference to this matter of female education, that the rich and upper classes were felt to be beyond the reach of their operations, and that Calcutta, Bombay, and Madras, by setting the example, must show how the problem was to be solved.

Though the females in Western India were somewhat less under restraint than their sisters in Bengal, owing partly to the presence in their midst of a large Parsee element, who are free from the trammels of caste, the difficulties encountered in obtaining a footing for their education were not appreciably less. From the time of the arrival in 1823 of the first Scottish missionaries (Messrs Donald and James Mitchell, Alex. Crawford, John Cooper, and John Stevenson), and their wives, earnest attention was given to the subject. Schools for boys were at once established in the towns of Bankot and Hurnee, in the Southern Konkan, where they were compelled at first to settle, having been prevented by the groundless fears of the authorities from commencing work in Bombay. By the following year, the number in attendance had increased to 1152, *of whom thirty-five were girls.* Sixty-eight boys' schools, containing 2619 scholars, were in existence in 1826; and the report for that year states that "repeated attempts have been made by the female branch of the mission to establish female schools; but the strong prejudices of the people against a system of education to them so novel, have, until lately, baffled all such endeavours. At length, about five months ago," the report proceeds, "a small school was opened at each station, which, although they at first contained only three or four girls each, gradually increased, and had a considerable influence in removing prejudice, and in paving the way for the establishment of others. They

have now increased to the number of *ten;* and contain, together with sixty girls who attend several of the boys' schools, 362 scholars."

On the arrival of Dr John Wilson in Bombay towards the latter end of 1829,* his wife, Mrs Margaret Wilson, of sainted memory, immediately set herself, along with her husband, to the study of Marathee, with the view of devoting herself to the education of the females. While not in the least under-estimating the difficulties in the way of accomplishing so desirable an object, she and her husband were both firmly convinced that female education could be, and ought to be, carried on contemporaneously, though in a very much less degree, with the education of the other sex. Before the close of the year Mrs Wilson had commenced her efforts on their behalf, and soon had in operation six schools with 120 scholars, rising in the following year to 175. The boarding school —the first of its kind in that part of India—was opened in 1832. It was intended for the most destitute class of the natives, whose poverty prevented them from sending their children for instruction without the help which they obtained by going messages and doing similar little services. In May of that year, Mrs Wilson writes: "I send you a Guzaratee newspaper. The editor has been sitting with me for nearly two hours; and he has promised to send his two daughters to me to be instructed whenever they are old enough. . . . . His boldness and fearlessness are quite noble." Later on, she thus describes the low moral condition of the children under her care: "It would affect you to tears were you to hear the girls, in some of the female schools, disavow their belief in idolatry, and to see how they can be melted

* Dr Wilson arrived in India on 13th February 1829, but remained for some months at Hurnee, in the Southern Konkan, in order to acquire the language. He regarded Bombay as the scene of his future labours.

into tenderness, or have their imaginations charmed by a recital of the actions and sufferings of Christ. But follow them from the school, and you will see them in the idol procession, or bowing to their gods,—you will hear nothing from their lips but lying, obscene conversation, and every foolish and hateful word." "The depravity and deceit of these little creatures would astonish you. The nearer you come into contact with idolatry, the more appalling and hopeless does it appear." But notwithstanding human depravity, and apathy, and other formidable obstacles, the work continued to advance; and even previous to the lamented death, in 1835, of this accomplished and devoted worker, the cause she so warmly espoused had secured its recognised place among Christian agencies.

There being in Bombay, as has already been stated, greater liberty of social intercourse enjoyed by women than in other parts of India, multitudes of them may be seen on the streets on foot or in carriages, in the latter case often with their families. Such being the case, it is not surprising that some of the natives, belonging especially to the Parsee community, should have manifested a practical interest in the education of the females. Thus the schools in the city and neighbourhood promoted by Sir Jamsetjee Jeejeebhoy had about 1000 pupils. And at the annual examination of the Marathee and Goozeratheee schools of the Students' Literary and Scientific Society, held in Bombay early in 1860, 351 girls were present. In short, many of those who in the east and north had to be taught in Zenanas, were not ashamed to attend schools in Bombay.

Passing to South India, it is to be remarked that from the days of the Danish missionaries onwards the importance of christianising the females of the country was strongly felt, and earnest efforts were made to accomplish that object. But here, as elsewhere, they

were for long years successfully resisted. The utmost that could be attained was the establishment of boarding and day schools for the children of converts and of other *non*-Hindoo races. In connection with these, much labour had been bestowed, and successfully too, by the Danish missionaries during last century, and since 1830 by the London, Wesleyan, Church, and American Missionary Societies. But the Hindoo population, which forms the great mass of the people, had never been touched. The situation was at once fully apprehended by the Rev. John Anderson very shortly after his arrival in 1837. When he propounded his plan, it was viewed on all hands as an impossibility. But John Anderson was not the man to be turned aside from a noble object even by seeming impossibilities. He resolutely set himself by means of discussions, prize essays, and otherwise, to create a public opinion on the subject. His aspirations and benevolent designs were at length realised.

No sooner had the Rev. John Braidwood and his wife, on their arrival in the beginning of 1841, settled in Royapooram, a suburb of Madras, than Mrs Braidwood opened a caste girls' school in their compound with five pupils. By the end of the first six months the number had increased to twenty-five. Unfortunately, their removal soon after to Black Town resulted in the dispersion of the scholars, and for a considerable time all efforts to start a school in that quarter of the city proved fruitless. "No one in the Hindoo community ventured to bring or send a girl to school. A gentleman offered to give as much as a rupee to each girl that attended school. But neither this money nor all the influence which the missionaries and their friends put forth on the community could secure the attendance of a single girl." A renewed attempt, made in August 1843, met with more success. It was a very small beginning, but it

proved the commencement of the MADRAS GIRLS' DAY SCHOOL, which has been not only the pioneer, but also the parent of all caste girls' schools in the Presidency. A similar school was opened in Triplicane, and at the annual examination no fewer than 253 Hindoo girls from the two schools attended. At the second examination 405 girls were present. It was an unlooked-for and joyful success, even although the greater number who attended were in these earlier years drawn from the poorer castes.

It may be added here, as showing the extent to which the cause had taken hold of the public mind, that the natives of Madras took up the work. In this respect they were in advance of their brethren in Bengal. There were in 1855 six native female schools in Madras and its neighbourhood, *originated, conducted, and supported by Hindoos.* Similar schools existed at Bangalore, Cuddalore, and elsewhere in the same Presidency. These schools were, of course, very defective, especially as regards their *non*-Christian character. But their establishment was a step in the right direction, and therefore to be joyfully hailed.

In 1840, the Rev. Thomas (now Dr) Smith, of the Free Church mission, wrote an article in the *Calcutta Christian Observer*, in which a plan was sketched for the domestic education of the females of the upper classes. In its main feature it was a very simple one. Finding that the class of children referred to could not be drawn out to the school, he proposed that teachers should go to them. The proposal was apparently regarded as premature: at all events, it met with no practical response at the time. At length, in the beginning of 1855, Mr Smith having "obtained the consent of several highly intelligent Baboos to admit a governess, and pay for her services, on the clear understanding that she would be free to impart religious in-

struction," the arrangement was carried to a practical issue through the indefatigable exertions of the Rev. John Fordyce,* who, with his wife, had been, in 1852, appointed to the superintendence of the boarding school connected with the Free Church Mission. This appears to have been the first successful attempt, by the employment of a regular Zenana agency, to give systematic direction to the incipient efforts of Miss Mary Bird, who from 1823 to 1833 was the first to find her way into the Zenanas of Calcutta. The late Mrs Mullens afterwards rendered important service in this same field.

The work of instruction in the Zenana was uphill at the outset, owing to the extreme ignorance of the women on every subject except the commonest household matters. The important thing was to secure their confidence and affection. Besides the gospels, the books read to them are such as the following:—"The Peep of Day," "Line upon Line," "Pilgrim's Progress," "Barth's Bible Stories," "The Young Cottager," "The Dairyman's Daughter," "Æsop's Fables," "Peter Parley's Universal History," &c.

This agency is now extensively employed, and has already proved a great blessing to many Indian homes. Its *tentative* character, however, must not be lost sight of. For the present it is a necessity, and its value cannot be over-estimated. But the object contemplated will be best fulfilled—can only indeed be attained—when the barriers of ages have been entirely broken down, and the daughters of India have unrestricted liberty to attend the various day schools of the country.

The *Education Dispatch* of 1854 by the Court of Directors introduced a new era for the enlightenment of the females. It opened still wider the door. Hitherto the work had been promoted by private benevolence.

* Now minister of Union Church, Simla, and agent of the *Anglo-Indian Christian Union.*

Henceforth it was to be aided from the National exchequer. The following are the important paragraphs of the *Dispatch* in this relation :—" Our views apply alike to all schools and institutions, whether *male or female,* Anglo-vernacular, or vernacular. . . . . The importance of female education in India cannot be overrated ; and we have observed with pleasure the evidence which is now afforded of an increased desire * on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men. We have already observed that schools for females are included among those to which grants-in-aid may be given ; and we cannot refrain from expressing our cordial sympathy with the efforts which are being made in this direction. Our Governor-General in Council has declared, in a communication to the Government of Bengal, that the Government ought to give to native female education its cordial support. In this we heartily concur."

A further advance was made when, in May 1857, Dr Duff opened his school for high caste girls. It was at first held in the house of a Brahman, kindly given for the purpose—a proceeding that brought down upon him no small amount of persecution on the part of his more bigotted co-religionists. Conveyances had, of course, to be provided for the girls. The movement was a great success. At the first examination, sixty-two were reported as on the roll. On the second occasion, Colonel (afterwards Sir Henry) Durand presided, Sir Bartle Frere also giving an encouraging address. The first convert from the school was baptized in 1864, Mrs Chatterjya, her instructress, and now for many years the superinten-

* The desire here referred to appears to have been over-estimated. In Bengal, it has been said, " words and wishes " are too often " severed from energy and action."

dent, being herself the first female convert of the mission. During 1880, the average monthly number on the roll was 103, the fees amounting to 409 rupees.

No less remarkable has been the success attending what is known as the CHETTY GIRLS SCHOOL in MADRAS. The Chetties are a caste by themselves, living in Chetty Street, and belong to the better class of society. They are strongly wedded to their superstitions, and from the first have given the mission uncompromising opposition. Mr Braidwood made the first attempt to let the light in among them by the establishment of a school, but it failed through the virulent hostility called forth. It was renewed in 1870 by Mr Rajahgopaul, who hired a room, and started with nine pupils. Happily, the persistent efforts of the more bigotted Chetties to ruin the school proved unsuccessful. The number of girls attending it steadily increased; and in April 1876 it was transferred to a handsome and commodious building which had been erected in Chetty Street at a cost of £1300, the Governor of Madras presiding on the occasion. The school is now firmly established, and had an attendance last year of 105 girls, the fees paid amounting to 190 rupees.

Among the various agencies at work throughout India for the enlightenment of the females, the *Society for Promoting Female Education in the East* holds the foremost place. It was formed in 1834, after an appeal from the Rev. David Abeel, a distinguished American missionary in China. It deserves to be noted also that the *Society for Promoting the Christian Education of the Females of India*, in connection with the Church of Scotland—which in 1843 split into two—was formed in 1837, chiefly through the active exertions of Captain Jameson from Bombay. The *Indian Female Normal School Instruction Society*, having chiefly in view the raising up of qualified native female teachers and Zenana agents, was established in 1850. Important service, too, has been rendered

to the cause of female education by the *Christian Vernacular Education Society for India*. It was instituted in 1858, as a memorial of the Mutiny. Its main design is that "of establishing in India Christian Vernacular Training Institutions for Schoolmasters and Schoolmistresses, and of supplying school-books and other educational works, prepared on Christian principles." Within the last few months the Mission Board of the United Presbyterian Church of Scotland have made a new departure by the formation of a Ladies' Auxiliary for the vigorous prosecution of Zenana work. Nor must the eminent services rendered by the *Woman's Boards* of Missions in the United States of America be unacknowledged. The work in their hands has developed to a wonderful extent, and is being carried forward with a zeal and energy that are worthy of all praise.

"Oh! Britain's favoured isle! what honour thine,
O'er thee, in one full blaze, those glories shine;
Loud rings the vales along,—thy coasts around,
The trumpet of the gospel's joyful sound.
To *thee* this parting message comes,—'Transfuse
In every land—in every clime—the news
Of full and free salvation; till one song
Of heavenly praise bursts from the world's vast throng."
Behold! before the throne who glittering stand—
Tuning their harps with glad and loud acclaim,
Singing the glories of their Saviour's name?
'Tis India's daughters! a rejoicing band,
Led by your means, to rest in that bright land
Of heavenly peace and sinless joy."

As illustrative of the progress of Missions in India, let the following examples suffice. At the conference of Protestant Missionaries in South India, held at Bangalore in 1879, it was stated that there had been a large and steady increase in the native Christian community

throughout Southern India during the previous twenty years. Thus, the 95,000 Protestant Christians of 1857 had grown in 1861 to 125,000; in 1871 to 192,000; and in 1878 to 328,000. It is added: "Special causes, such as the late famine, tend greatly to enlarge the accessions, but additions are constantly being made through influences that are always operative."

Bishop Sargent, at the same conference, after mentioning that there are fifty-eight native clergymen in connection with the Church Missionary Society in Tinnevelly, and that he had made it a rule to have every one of them supping with him once every six months, when a few short speeches are made by such of them as have anything to say, stated that he was greatly touched by the remarks of the first who spoke. The substance of what the native clergyman referred to said was this: "I see in the event of this evening a most powerful argument in favour of our holy religion and of what it has done for us. Here are about fifty men of various castes sitting down together in peace. Fifty years ago you might as well have expected to see fifty royal tigers sitting down in peace at the same meal as to see such a sight as this."

The progress of Christianity in India during the last three decades will be seen at a glance from the following statistics, collected by the Rev. B. H. Badley of Lucknow, for his *Indian Missionary Directory* for 1881:—

	1851.	1861.	1871.	1881.
Foreign Missionaries,	339	479	622	689
Ordained Native do.	21	97	225	389
Native Christians, .	91,092	138,731	224,258	340,623
Native Communicants,	14,661	24,976	52,816	102,444

BURMAH.

I.—THE WORK COMMENCED.

THE Burman empire, containing a population of about six millions, occupies a large portion of the vast Indian peninsula lying to the east of the Bay of Bengal, between Hindostan and China, and partakes to some extent of the character of each. The provinces of Arracan, Pegu, and Tenasserim, along with the entire sea-coast, have, since the conquests of 1824-26, and the subsequent war of 1853, been incorporated into British territory. The country has almost boundless natural resources, which have only recently begun to be developed. It is inhabited by various distinct races, the chief of which are the Burmans, the Karens, the Peguans or Talainga, and the Shans. Of these, it is said the Shans, or Red Karens, dwell for the most part in the jungles and mountains, in a state of semi-barbarism. Their intercourse with Europeans has in consequence been exceedingly limited.

In Burmah, there is no hereditary and powerful priesthood; no system of caste, binding together all parts of society, and acting as a bulwark against all external influences; and no seclusion of the females. Other formidable obstacles exist, but this threefold barrier to the progress of the gospel happily is awanting. Hence the people are accessible to an extent that does not prevail in India.

Into this field, Adoniram Judson, in 1813, contrary to his expectations, was led by that God who sees the end from the beginning. When he, along with Newell and several other missionaries, left America for Calcutta, they were directed by the Board of Commissioners to found a mission in the Burman empire. This was in accordance with Judson's own wishes. Owing, however, to the despotic character of the Government, and the failure of previous attempts to introduce the gospel into that empire, the missionaries, after reaching Calcutta, concluded that it was impracticable to establish a mission there. One of them, in a letter to a friend, said "The Burman empire seems at present out of the question.' And Mrs Newell records in her journal: "We cannot feel that we are called in providence to go to Burmah. Every account we have from that savage, barbarous nation, confirms us in our opinion that the way is not prepared for the spread of the gospel there." Fresh difficulties, which arose about the same time between the British and Burmese Governments, added to their perplexity. Thither, notwithstanding, they were led by a special over-ruling Providence.

It came about in this way: While the missionaries waited in Calcutta, the Government, supposing that they intended to remain in Bengal, issued a most peremptory order for their being immediately sent on board one of the E. I. Company's vessels bound to England. The Judsons, however, managed to elude the vigilance of those entrusted with this commission, and to get on board a ship sailing for the Isle of France; and, after being about two months at sea, during which they suffered great privations, they reached that island, whence after some time they proceeded to Madras, all uncertain as to the future. In their embarrassment, they had formed the resolution of attempting a mission at Penang, but, not being able to procure a passage for

that settlement, and finding a vessel bound for Rangoon, the principal seaport of the Burman empire, they set sail accordingly, and arrived there in July 1813.

It may be mentioned in passing that Mr and Mrs Judson, while in Calcutta in 1812, changed their views on the subject of baptism, and that this resulted in the severance of their connection with the American Board of Commissioners, in the arousing of the Baptist churches in America to the duty of engaging in foreign missions, and in the formation of the Baptist General Convention of the United States, now known as the *American Baptist Missionary Union.*

Missionaries from Serampore had visited Burmah as early as 1807. One after another, however, from various causes, left the country; the only one who remained being Mr Felix Carey, the eldest son of the great missionary, who at the time of Mr Judson's arrival had gone to Ava by order of the king. Thus, though the ground had been in a small measure previously occupied, it was reserved for the American Baptist churches to fully establish and sustain the mission in Burmah. It required no little self-denial to settle down in such a field. Mrs Judson mentions that at that time there was not another English female in all Rangoon. "We have no society," she writes, "no dear Christian friends, and, with the exception of two or three sea-captains who now and then call on us, we never see a European face. But when we feel any disposition to sigh for the enjoyments of our native country, we turn our eyes to the miserable objects around."

Without loss of time, Mr Judson commenced the study of the language, and for this purpose hired a qualified teacher, who, however, did not understand English, and the progress made was in consequence slow and discouraging,—the more so that the language was peculiarly difficult to acquire. Notwithstanding, Mr Judson

writes in 1816: "I am beginning to translate the New Testament, being extremely anxious to get some parts of Scripture at least into an intelligible shape, if for no other purpose than to read, as occasion offers, to the Burmans with whom I meet." The same year, to Judson's unspeakable joy, the mission was reinforced by the arrival of Mr and Mrs Hough, who brought with them a printing press, types, and printing apparatus, which Carey had, with characteristic liberality, made a present of to the mission.

As yet the work was wholly preparatory; not a single convert had been gathered in. Referring to this, Judson writes: "If any ask what success I meet with among the natives, tell them to look at Otaheite, where the missionaries laboured nearly twenty years, and, not meeting with the slightest success, began to be neglected by the whole Christian world, and the very name of Otaheite was considered a shame to the cause of missions; but now the blessing begins to descend. . . . If any ask again what prospect of *ultimate* success, tell them, as much as that there is an almighty and faithful God, who will perform his promises and no more. If this does not satisfy them, beg them to let me stay and make the attempt. . . . And if we live twenty or thirty years, they may hear from us again."

Hitherto Judson had made no attempt at preaching. His great desire in the first instance was to master the language, and to get the Scriptures into circulation. He was the more anxious for this on finding that scarcely a Burman, with the exception of the females, was incapable of reading. The first publications that issued from the mission press were two small tracts—one a summary of Christian doctrine, and the other a Catechism. A grammar had also been prepared, and soon Matthew's Gospel was issued. Ere long these began to bear fruit. Early in 1817, as Judson was sitting one day with his teacher,

a Burmese of respectable appearance, with his servant, came and sat down beside him. In answer to the usual question, where he had come from, he inquired how long it would take to learn the religion of Jesus. Judson having answered him, then asked, "But how came you to know anything of Jesus? Have you seen any writing concerning Jesus?" "I have seen two little books," he replied. Many interesting conversations were held with this man.

A series of events occurred at this time which threatened the very existence of the mission. Towards the close of 1817, Judson left Rangoon for Chittagong for the benefit of his health, and with the view of procuring one of the native Christians residing there to assist him in his first attempts at preaching. Owing to contrary winds, the vessel became unmanageable, and was driven to a place 300 miles beyond Madras. In consequence, instead of three months, he was absent for more than double that period. It was a time of dreadful suspense to Mrs Judson. But this was not all. Mr Hough was ordered to appear at the Court-house, and was subjected to numerous petty grievances. The Viceroy and his family, who had all along been their steady friends, had been recalled to Ava. War was reported between Britain and Burmah, and the English vessels were hastening their departure. And, to crown all, cholera had broken out among the natives, and Rangoon was in a state of consternation. In these circumstances Mr Hough was desirous that Mrs Judson should accompany his wife and children to Bengal. At first she was strongly averse to leave until she had heard from her husband, but circumstances occurred which induced her to yield to Mr Hough's representations. In a few days they were on their way to Bengal. The passage down the river, which occupied several days, was accomplished in safety. But when putting out to sea, the vessel was discovered to be

in a dangerous condition. This determined Mrs Judson's course. She immediately returned to Rangoon, to the great joy of the Burmans who had been left on the premises, and in a few days thereafter she had the unspeakable satisfaction of welcoming her husband. Mr Hough and his family, after a detention of several weeks, continued their voyage to Bengal. These details will give our readers a glimpse of the trials to which missionaries in those days were subjected. They show also the heroic spirit by which they were actuated.

The time had now come when the standard of the Cross must be publicly planted in Burmah. Judson had been getting his guns into position. The powder and shot were to some extent ready. The match must now be applied. In furtherance of this design, he had, in 1819, erected a small building (called a Zayat) near a great thoroughfare, lined on both sides with pagodas. In April of that year the building was opened for public worship. This opening service was attended by fifteen persons, exclusive of children. The Zayat was used as a school during the week. It also served as a convenient place in which to carry on conversations with such natives as desired instruction. There, accordingly, in a division of the building which opened on the road, Judson sat all day long, saying to the passers-by, "Ho! every one that thirsteth,' etc. It was a bold step, but Judson, like the other pioneers of modern missions, was not easily daunted.

Ere long Judson had his hands full of such work; and while he was engaged with the men, his devoted wife was similarly occupied in another part of the building with the women. Nor were they without encouragement. They were regularly visited by several very hopeful inquirers. Among those was one of the name of Moung Nau, thirty-five years of age. After several months' probation, during which he was under daily instruction, he was baptized on 27th June 1819. He was the first con-

vert in the Burman empire. "It was a day of unutterable joy to the missionaries." On the following Sabbath the mission family sat down, for the first time, at the Lord's table with a converted Burman. The new convert became a most valuable assistant to Mr Judson, and manifested an earnest desire to make known the Saviour to his fellow-countrymen. Two others were in the month of November in the same year admitted to the fellowship of the church.

With us the public profession of attachment to Christ is a comparatively easy matter. It was very different in Burmah at the time here referred to. The universal impression prevailed that, as the Emperor could not bear that any of his subjects should differ in sentiment from himself, he would visit with death those who embraced the new religion. It was known also that for a considerable time he had persecuted the priests of the established religion of the empire because they would not sanction all his innovations. The Kolans, too, a sect of the Burmans, had been proscribed and put to death under several reigns. The Emperor, indeed, was regarded as the "*owner of the sword*," the "*lord of life and death.*"

Judson now felt it necessary to secure the favour of the monarch in the further prosecution of his missionary work, and accordingly proceeded, along with another young missionary, who had shortly before joined the mission, and the faithful convert Moung Nau, to the imperial court at Amarapoora, then the capital of the empire, about 350 miles from Rangoon. He took with him, as a present to his Majesty, the Bible in six volumes, covered with gold leaf, each volume being enclosed in a rich wrapper. The time of his visit was inopportune, and the interview was in consequence disappointing. The petition was dashed with an air of indifference to the ground. As for the volumes of the Bible, Judson was told that his Majesty had no use for them, and was

ordered to take them away. In short, he ascertained that the policy of the Burman Government, as regards the toleration of any foreign religion, was quite out of the question, and that in presenting such a petition he had been guilty of an unpardonable offence. Happily the missionaries were allowed to leave the capital without the evil consequences which they so much dreaded.

On his return, Judson, fearing the worst for the future, formed the design of leaving Rangoon, and establishing a mission at Chittagong, in a tract of country between Bengal and Arracan. The three converts, however, instead of being intimidated by the reception given to Judson by the Emperor, vied with each other in their endeavours to convince him that the cause was not yet quite desperate, and to dissuade him from carrying out his purpose. He accordingly decided to remain in Rangoon; while Mr Colman, the young missionary already referred to, along with his wife, proceeded to Chittagong with the view of forming a station there, to which the other missionaries might repair should it be found impossible to remain in Rangoon.

By the month of July 1820, ten Burmese had made a public profession of their faith in Christ. One of these, Moung Shwa-gnong, was a learned teacher of considerable distinction, and not slow to give expression to his deistical and sceptical opinions. After his conversion, he proved of essential service to Judson, in connection especially with a thorough revision of several portions of the New Testament.

The state of Mrs Judson's health necessitated a visit to her native land between 1821 and 1823. It was only partially restored. Otherwise, the visit was the occasion of a great impulse being given to the missionary cause. Meantime, Dr Price, a medical missionary, had joined the mission. Information of this having been conveyed to the Emperor, he was ordered to the capital, whither

he accordingly repaired in August 1822, Mr Judson accompanying him. Ava, now the capital, was reached a month afterwards. The interview on this occasion was more satisfactory than the former one. After addressing some remarks to Price, his Majesty made enquiries at Judson about his religion, "and then put the alarming question, whether any had embraced it. I evaded," says Judson, "by saying, 'Not here.' He persisted: 'Are there any in Rangoon?' 'There are a few.' 'Are they foreigners?' I trembled for the consequences of an answer which might involve the little church in ruin. I replied, 'There are some foreigners and some Burmans.' He remained silent for a few moments, and then showed that he was not displeased."

The missionaries were detained for several months at the capital, during which time they had daily opportunities of making known the gospel message, even within the walls of the palace. With Prince M. especially, a prepossessing young man of twenty-eight years of age, Judson had very frequent and pleasing interviews. He listened with apparent eagerness to the truth, as it was unfolded with all simplicity and earnestness. Judson returned to Rangoon; Price, at the Emperor's desire, remained at Ava.

On the arrival of Mrs Judson, towards the close of 1823, Mr Judson, accompanied by his wife, again left for Ava, in accordance with the wishes of the Emperor,—Mr Hough, along with Mr Wade, who had now joined the mission, being left to carry forward the work at Rangoon. Soon after Judson's departure, war with Britain broke out, and during its continuance the mission families endured great sufferings. Those in Rangoon were the first to experience the full violence of the storm. The missionaries, with the other European residents, were carried off to the common prison, where they were chained together under the charge of armed men. From

thence they were taken, having been previously stripped of almost all their clothes, to the place of execution. Just as the executioner, with uplifted hand, waited for the signal, Hough's voice was heard entreating for a respite, and that he might be sent as the ambassador of peace on board the English frigate. Providentially his request was granted. Next day the English landed. Rangoon was in their hands, and immediately all the prisoners were released. When the news of the fall of Rangoon reached the court of Ava, Judson and Price were forthwith thrown into a dungeon known as the "death prison," to which for nine weary months they were closely confined. The account of their deliverance by the victorious British forces, as they were being hurried to Oungpen-la to be sacrificed in honour of the man who had assumed the command of an army of 50,000, and of the heroic spirit displayed by Mrs Judson throughout this trying period, is not surpassed in interest in the annals of missionary enterprise. The trial proved too much for Mrs Judson's enfeebled constitution. Seized with fever while at Amherst, the future capital of the territory ceded by the Burmese to the British, she gradually sank, and on 24th October 1828, in the absence of Mr Judson, surrounded by strangers, she passed away to her rest and reward. Mrs Judson was the first American female who had left friends and country to aid in carrying the gospel to the far-off heathen. She was first, too, in all those qualities that go to constitute a true missionary.

Early in 1827, Judson's hands were strengthened by the arrival of Mr and Mrs Boardman; and as the headquarters of the British Government were removed from Amherst to Maulmein, a more promising town farther up the Irrawadi, the mission families, along with the few converts that had been gathered in, settled at the latter place in the following year. Mr Boardman

forthwith opened a school for boys, while Mrs Wade and Mrs Boardman conducted the female school which Mrs Judson had previously begun. Their labours among the young soon bore most blessed fruit. Bamboo zayats (places of public resort) were erected by Judson and Wade in different parts of the town, where they daily expounded the Scriptures and conversed with all who chose to turn in. Among the inquirers were people of all ranks and classes. There was the poor ignorant Karen, Ko Thah-byu, the robber and murderer; Moung Bo, the man of talent and learning; the self-righteous devotee; and the man of rank, a brother of the first chief of the place. The work thus auspiciously begun in Maulmein soon took deep and firm root; and its permanence was the more hopeful when it is considered that one characteristic of the Burman, as expressed by Judson, is that "he turns a thing over and over ten thousand times before he takes it; but when once he has taken it, he holds it for ever." Before passing to details of the work among the Karens, we only note further, that on 4th January 1829 Ko Thah-a was ordained the first Burman pastor of the church in Rangoon, which indeed was largely the fruit of his zealous efforts.

II.—THE KARENS.

THE KARENS, estimated at not less than 5,000,000, are divided into three great classes, each class embracing many clans or sub-clans. The wildest and most warlike of these are the Bghais; and the reports regarding this tribe were so unfavourable, that much anxiety was felt as to who should venture to introduce Christianity among them. A perpetual struggle was maintained between the Burmans and the Karens. The former sought, by every

means in their power, to bind upon the latter the fetters of slavery: while they, on the other hand, fought for independence, taking refuge from their oppressors, like our own Highlanders of a former day, in inaccessible glens and mountain fastnesses in the interior.

The Karens are described as "a rude, wandering race, drawing their principal support from the streams that flow through the valleys, and from the natural products of their native mountains." They had many singular traditions relating to the origin of the human race, the fall, the flood, etc. These, many believe, must have been received from the Jews; which seems probable enough, inasmuch as the Jews are said to have made their way to China several centuries before the Christian era. Dr M'Gowan, in a paper read before the British Association in 1860, stated that he found evidence of the existence of a numerous colony of Jews in the city of Chintu about a century before the birth of Christ, and that in all probability some of them made their way to the mountainous regions lying between China and Burmah. He is also of opinion that they were either the progenitors, or that through them the Karens derived their Old Testament traditions. Such a supposition is the more likely when it is remembered that it was said to Israel, "The Lord shall scatter thee among all people, from the one end of the earth even unto the other" (Deut. xxviii. 64). The existence of such traditions is important, as explaining the readiness with which this singular people welcomed the gospel message.

Soon after Judson's arrival in Rangoon, his attention was arrested by small parties of strange, wild-looking men, who from time to time passed his residence. He was told they were Karens, and that "they were as untameable as the wild cow of the mountains." The growing interest which he felt in them was communicated to the Burmese converts, one of whom finding, during the

war (1824-26), a poor Karen debtor-slave in Rangoon, paid his debt, and thus became, according to the custom of the country, his temporary master. This was no other than Ko Thah-byu, "the ignorant Karen" already referred to, who afterwards came to be known as "the Karen apostle." Passion and rudeness, as well as ignorance, at that time characterized him in an extraordinary degree. But the light gradually dawned on his dark mind, and the power of the Holy Spirit in subduing his ungovernable temper was perceptible. In him emphatically were the words fulfilled, "If any man be in Christ, he is a new creature" (2 Cor. v. 17), and through him access was gained to the Karen race.

In connection with the first attempt to introduce Christianity among them, Mr Wade mentions that when Judson and he, along with several Burman converts, arrived at a Karen village, about twenty miles north of Maulmein, every man, woman, and child deserted their dwellings and hid themselves in the jungle. After a time, a few of the men ventured out to ascertain their object. On learning that it was to tell them about the true God and the way of salvation, they replied, "Oh, is *that* your object? We thought you were Government officials, and we were afraid; but if you are religious teachers come to tell us of God, we are happy—we will listen. Have you brought God's book? Our fathers say the Karens once had God's book, written on leather (parchment), and they carelessly allowed it to be destroyed. Since then, as a punishment, we have been without books and without a written language." Then followed an earnest appeal for the "book" in their own language; and on Mr Wade promising that he would write home for a teacher who would study their language, reduce it to writing, and translate God's word for them, one old man of about threescore and ten, on being told that this could be accomplished in ten years, exclaimed, "Alas! it will

not be done in my day. You must not wait for a new teacher. *You* must begin *at once.*"

The work was accordingly "at once" begun, and in due time completed. The task was one of no ordinary difficulty. The Karens had not even a written alphabet. Ere long, however, Mr Wade, aided by Dr Mason and others, reduced their language to writing. And while the translation of the Scriptures into Burmese had previously (1834) been accomplished by Judson, to the two missionaries just named belongs the honour of giving the Karens the Bible in their own tongue. Great was the joy of the Karens. 'They felt themselves, from being tribes of crushed, down-trodden slaves, suddenly elevated into a nation, with every facility for possessing a national literature.'

It was necessary for some time to hold communication with these Karens through an interpreter,—always an unsatisfactory mode of reaching the hearts and consciences of a heathen people. Notwithstanding, the truth made rapid progress. It received a great impetus when the first reading-books, which were detached portions of the gospels, were circulated. To these the Holy Spirit gave regenerating power. The result was, that all through the mountain fastnesses, where foreign foot had never trod, churches sprang up.

While Judson and Wade were thus engaged in Maulmein and in the neighbouring Karen villages, Boardman and Ko Thah-byu were indefatigable in their efforts to spread the truth among the Karens in the province of Tavoy. Two of the most intelligent of the converts, of whom there were a large number, were sent to the school in Maulmein established by Judson for the Karens, in order to acquire their own language, both having previously learned to read Burman. One of these was afterwards ordained pastor of one of the largest churches in Tavoy; the other was San Quala, the well-known Karen

preacher to Toungoo, who, as the child of Karen parents, born and brought up in a wild mountain glen, was the first to receive the gospel message when proclaimed in his father's house by the faithful Ko Thah-byu. He was baptized in Tavoy in December 1830.

Ko Thah-byu was animated by an intense hatred of idolatry, and by an unconquerable desire to proclaim the gospel to his fellow-men. It was as a fire shut up in his bones. Like Paul, he often continued his speech not only till midnight, but even till break of day. He was incessantly occupied, and seemed incapable of fatigue. And he wrought to good purpose, for many of the Karens scattered over the distant mountains of Tavoy, through his self-denying labours, came flocking to learn the truth from his lips. Boardman was in consequence much encouraged; and in writing to his mother at this time says: "If you ask whether I regret having come to Burmah, I promptly answer, 'No.' . . . . To spread the gospel through Burmah is worth a thousand lives."

In December 1830, Mrs Boardman writes: "God is displaying His power and grace among the Karens in a wonderful manner. Since our return from Maulmein, we have had several companies out to hear the gospel. At one time upwards of forty came and stayed four days, listening to the doctrines of the cross with an attention and solemnity that would have done credit to a Christian congregation." She then refers to a chieftain, named Moung So, who, after his conversion, went from house to house, and from village to village, giving away portions of Scripture and expounding the word. This was no uncommon proceeding; on the contrary, it is one of the marked features of the work, and largely accounts for its great success.

On 1st January 1831, Boardman records in his journal: "I am travelling with hasty steps to my long home." At the end of the same month, Mr Mason, who had

been designated by the Board in America to assist him, arrived just in time to witness his triumphant death. Being anxious once more, before he died, to visit the Karens in their jungle homes, he was carried to a sweet solitude on the banks of a beautiful stream, at the foot of a mountain range, where the people had just finished a zayat, and where many Karens were assembled, of whom about fifty were waiting to be baptized. The ceremony was witnessed by Boardman, but it was almost too much for his exhausted strength. Early the following morning, the mission band set out on their return journey; but Boardman's gentle spirit fled as he was being carried to the boat.

Mason entered heart and soul into Boardman's labours, and henceforward the work made amazing progress. One evening, on returning from a preaching excursion, his attention was arrested by the fine form of a Sgau chief, sitting at Mrs Mason's feet, and earnestly imploring her to visit him and his tribe in their jungle homes. His wish was acceded to; but five long years passed before this chief was able fully to renounce heathenism and to declare himself a follower of Christ. But no sooner had he taken up a decided position, and, like the other chief, already referred to, become a fellow-labourer in diffusing the light he himself had received, than not only the members of his family, but all under his influence felt the power of the new faith.

Among other honoured missionaries to Burmah, Kincaid holds a deservedly high place. While labouring successfully in Rangoon, it was often said to him, "Why do you not go to Ava and to all the great cities of the empire?" To Ava he accordingly went, accompanied by his wife and sister, and three native assistants, with large supplies of tracts and Scripture portions. At first they were refused even shelter, but the influence of the British Resident came to their aid, and almost immedi-

ately thereafter we find Kincaid writing: "The very thing that ought to rejoice my heart often troubles me; it is the numbers that are flocking to the verandah to read and hear the word of God. . . . Sometimes forty or fifty come in at a time." The interest excited among all classes was very remarkable. "It seemed like the waking up of the popular mind to the light of Christian truth, the commencement of a mighty and speedy revolution in the country." Among others baptised was a priest of considerable learning, and a popular expounder of Booddhism.

Let us now see how the converts bore themselves under trial. In 1835 a violent persecution broke out. The first victim of it was Ko Salone, one of the three evangelists who accompanied Kincaid to Ava, and who on his return to Rangoon boldly lifted up his voice in favour of the true religion "beneath the frowning despotism of a Burman court." He was thrown into prison, beaten and loaded with chains; but his faith never wavered. "Whether before the tribunal of Burman magistrates, or under the lashes of the persecutors, or in the loathsome dungeon, he bore all with the meek and holy fortitude of the Christian martyr. Though repeatedly threatened with death unless he would abjure the faith and worship Gŭadama, he trusted unwaveringly in God, and exhibited a noble pattern of the Christian character. After a time he was released from prison." But soon thereafter his spirit took its flight to the mansions above.

The persecutions extended to the Karens in the district of Maubee, where, through Ko Thah-byu's unwearied labours, multitudes of men, women, and children were anxiously inquiring about the religion of Jesus, earnestly desiring schools, and offering to build zayats for preaching. They were subjected by their Burman oppressors to heavy fines and taxation for refusing to worship the false gods of the country. Some of them had to fly to

distant regions to escape from the fury of the storm. Followed by the faithful Ko Thah-byu, the gospel thus came to be published in districts previously unvisited. This first Karen convert and honoured preacher died in 1840. "No mound marks his grave, no storied urn his resting-place; but the eternal mountains are his monument, and the Christian villages that clothe their sides are his epitaph." The fiftieth anniversary of the baptism of this first convert was held at Bassein on 16th May 1878, when a large memorial hall, bearing his name, was dedicated for Christian worship, and a school for 300 boys. Ko Thah-byu's widow, the first Karen female ever baptised, was present on the occasion.

During the cold season of 1842-43, in consequence of a royal order to exterminate the white people and the religion of the foreigner, the persecutions were renewed. Whole families were seized and often cruelly beaten. Mothers were separated from their children, and were driven like sheep to prison. Writing of these Karen Christians, Mr Abbot says: "The noble, fearless testimony which these prisoners bear to the faith, has given to the cause notoriety and character. Hundreds left the fields they could no longer cultivate, and fled across the mountains into Arracan, where, under British protection, they enjoyed at least the privilege of freedom to worship God."

The later years of Judson's life were largely devoted to the preparation of a dictionary in English and Burman, a work which had been often urged upon him, but to which he had a strong aversion. Begun in 1841, it was not completed in 1849, when, towards the end of it, he was seized with a violent cold. He gradually declined, and was at last recommended to take a sea voyage, as holding out the only hope of recovery. He was carried on board; but little more than a week elapsed when he breathed his last. His remains were committed to an

ocean grave. This was on 12th April 1850. Thus passed away Adoniram Judson, one of the heroes of modern missions—one who "was always true to his own noble nature, combining the warm affections of a man with the strength, simplicity, and directness of an apostle of the living God."

Toungoo is the ancient capital of the kingdom. It lies nearly midway between Rangoon and Ava, being about 240 miles north of the one place and 200 south of the other. It is the sanitarium of Burmah. The province of the same name having been annexed to our empire in 1852, Dr and Mrs Mason, whose names and abundant labours are inseparably associated with this mission field, started on their first visit in November 1853. They were the first Christian missionaries who had ever entered that territory. At the end of a week, Mason gave a Karen tract to one, telling him to show it to all upon the mountains who would listen. "Three weeks after, a chief, with about forty followers, presented himself. Being seated, he carefully unrolled some plantain leaves which he had in his hand. Leaf after leaf was laid aside, until at last the little tract appeared, which he reverently presented to Mrs Mason, begging her to explain its contents." This was done. A Karen teacher was settled among them. Demon-worship was abandoned. The chief and many of his tribe embraced Christianity. And several flourishing churches were established.

On a later occasion, the visit of another chief, a tall, finely-formed man, carrying a long bamboo spear, and accompanied by a party of strange-looking Karens, led to the commencement of work among the Taubeagh tribe, whose dwellings were among the lofty mountains to the east of Toungoo.

Previous to leaving Toungoo, Mason was anxious to find a man who would be willing to go to the wild

Bghais, a tribe which had never yet been visited. Shupau, a boatman, was asked whether he would go to the Bghais for four rupees a month. "No, teacher," he replied, "I could not go for four rupees a month, but I could do it for Christ." He was accordingly ordained, went as a missionary to that singular people, was much blessed, and after having baptized 1000 of them, and established some forty churches, went on a mission to the Shans or Red Karens, who are spoken of as the merchant princes of Burmah, and for whom till then little or nothing had been done.

San Quala, after being well instructed by Dr Mason, was ordained on 28th April 1844. He was the first Karen missionary to Toungoo, which he reached in December 1853. The first baptism took place in the following month. Before the close of the year, 741 had been baptized; and at the end of 1856, on Mason's return from America, the church members had increased to 2640. San Quala's success as a Karen preacher was only equalled by that of Ko Thah-byu.

The Karen Education Society was formed in 1857, and embraces boarding-schools, the National Female Institute, and a Young Men's Normal School. No fewer than eighty-six chiefs became members of this Society.

In more recent years, the *Propagation Society* has established missions in this field, among other towns, at Rangoon, Maulmein, Toungoo, and Mandalay, at which last-named place a church, munificently built and presented to the mission by the King of Burmah, was consecrated in 1873. In the same year, Dr Mason had resolved upon a mission to the Shans, an aboriginal race at Bhamo, on the upper waters of the Irrawaddy; but his death, which occurred soon after, interfered with the carrying out of the project. It was resumed in 1877; written permission for the erection of the necessary buildings was obtained from the king; and a large rein-

forcement was sent out by the Society in America to carry forward the work, not only at Bhamo, but also at the older stations. The last returns of the mission of the American Baptist Missionary Union show that there are labouring in connection with that Board throughout the provinces of British Burmah, and the kingdom of Burmah, still under native rule, 92 ordained missionaries, and 447 native preachers; that there are 432 churches, with a membership of 21,968. The pupils under instruction number about 6500. There is a College at Rangoon, and a Theological Seminary for the Karens. The mission press at Rangoon is a most valuable auxiliary, no fewer than 154,000 pages of Scripture portions, tracts, and school books having been issued during the year ending with September 1880.

As there are still large regions of unleavened heathenism in this field to be evangelised, the Union is resolved not to rest "until the Salwen and the Irrawaddy and the Brahmapootra are as truly christian streams as are the Hudson and the Ohio and the Mississipi."

The Romish Church, ever on the alert, has also planted missions at important centres, among others Toungoo, where, on different parts of the neighbouring mountains, priests have been settled.

CHINA.

I.—CLOSED.

THE Chinese Empire, with a population variously estimated at from 300,000,000 to 400,000,000, is about eighteen times larger than Great Britain, exceeds in extent the continent of Europe, and comprises one-tenth of the habitable globe. Well might Mr Spurgeon exclaim, "How vast the area; how profound the need; how urgent the claims of that vast Empire!" For forty centuries it has enjoyed a certain measure of civilisation. Paper, for example, was first made about A.D. 150, and the art of printing was discovered in the tenth century. The oldest existing record of antiquity, graven on the rocks of Hung-Shan about 250 years before the call of Abraham, commemorates some great engineering works; while one of their classical writings was composed by the Emperor Wun-Wang, about a century previous to the reign of David. The great wall of China, a stupendous work extending over 1500 miles of country, crossing hills and rivers, was erected about 200 years before the Christian era. Considerable attainments had also been made in astronomical science. But Chinese civilisation is stereotyped. It has made no progress for many centuries; and withal they are a heathen people, manifesting those features of heathenism which, in their broad outlines, are to be found elsewhere—superstitious, idolatrous, debasing, cruel. These various considerations constitute a very strong argument in favour of the adoption of this vast empire as a field of missionary labour.

In the latter end of 1804, the *London Missionary Society* resolved to send a mission to China. The

Directors were encouraged in this by an offer of service previously made by Robert Morrison, a man admirably qualified to lead the van in such a hazardous enterprise. At that time China was all but hermetically sealed against the introduction not only of missionaries, but even of foreigners, as such. But this only intensified Morrison's desire to go. His expressed hope was, "that God would station him in that part of the mission field where the difficulties were the greatest, and to all human appearance the most insurmountable.' Having spent two years in acquiring the language, and in other special preparatory studies, in which he made great progress, he set sail on 31st January 1807 for Canton, which was reached on 7th September. Canton was then the only port where a sort of restricted commerce, for the sake of foreign supplies for the teeming millions of "the Celestial Empire" was allowed.

On his arrival Morrison obtained accommodation in the basement storey of an American factory, which was used as a warehouse room. Here he remained for several months, assiduously devoting himself to study, in which he received most valuable assistance from a Roman Catholic Chinaman from Peking, whose services Sir George Staunton had secured for him. His residence there, however, was far from comfortable or free from embarrassment. His friends were in constant fear of the political consequences that might ensue. After a time he removed to the French factory, which was more comfortable, besides being more conveniently situated. He adopted at the outset the habits and dress of the natives, with whom he almost exclusively associated. Under his incessant labours and the observance of a too rigid economy, his health became seriously impaired, and a change to Macao was accordingly recommended. He proceeded there on 1st June 1808, in a depressed state of mind, accompanied by his Chinese assistants. In

restored health he returned to Canton about the end of August. But difficulties immediately afterwards arose between the Chinese Government and the British Government in India, which caused much anxiety, and resulted in the removal of all Englishmen from Canton. This necessitated a second visit to Macao. It was on this occasion that Morrison's marriage to Miss Morton, the eldest daughter of the family with whom he temporarily resided, was consummated. Such, however, was the difficulty of retaining his position at Macao, that he had actually made preparations to leave for Penang, in the hope of there continuing the study of the language, when on the very day of his marriage, by an unexpected interposition of divine providence, the offer to act as Chinese translator to the East India Company's factory was made to him, and accepted. "Upon this incident the great usefulness of Morrison's life turned; and by this, we may believe, the immortal interests of millions were decided." Both events happened on the 20th February 1809. This official connection with the factory secured his residence in China, relieved him from all pecuniary anxiety, and enabled him more effectually to devote himself to his studies.

Already a Chinese vocabulary had been prepared, and considerable progress made with a grammar and dictionary. The translation of the New Testament was also so far advanced that Morrison resolved to test the practicability (of which he was doubtful) of passing the Acts of the Apostles through the press. The attempt happily succeeded. Other portions of Scripture soon followed; and about the same time a catechism, along with several tracts, were issued. The grammar was printed at Serampore in 1815, at the expense of the East India Company.

Events now occurred which threatened seriously to arrest Morrison's missionary labours, and tried his faith in no small degree. An edict issued by order of the

Emperor made the printing of books on the Christian religion in Chinese a capital crime. The authorities in England were beginning to frown upon Morrison's missionary pursuits. Some of their representatives in China viewed them as inimical to the commercial interests of the Company, and we are therefore not surprised to learn that the Directors terminated his official connection with the Company's establishment. But although ceasing to be a regular servant of the Company, his services were too important to be altogether dispensed with, and on all occasions of difficulty or danger they were called into requisition. Other discouragements resulting from the edict were met with, not the least being the seizure by the Chinese Government of the type-cutters who were employed in cutting the types for the dictionary; the destruction by the cutters, through fear of the consequences, of the blocks for the duodecimo edition of the New Testament; and the loss of all the copies of the Scriptures that had been printed. A timely grant of £1000 from the British and Foreign Bible Society enabled him to proceed with a second edition of the New Testament. The translation of the entire Bible in Chinese, completed by Morrison and Milne in 1818, was carried through the press in 1821.

While Morrison was stationed at Macao, he was joined by Mr (afterwards Dr.) and Mrs Milne. But so intense was the feeling of hostility, that Milne, at the instigation of the Romish clergy, was peremptorily ordered off in eight days. He accordingly went to Canton, and was followed by Morrison, who for nearly four months aided him in the study of the language. His longer continuance at Canton becoming increasingly hazardous, it was deemed expedient that he should make a tour of the chief Chinese settlements in the Malay Archipelago. Among other objects accomplished by this tour, the most important, perhaps, was the establishment of a mission at

Malacca, where he laboured with much success until 1822, when he was removed by death.

In the hope of recruiting his health, which was much impaired by incessant sedentary labour, and of awakening an interest in the mission, Morrison determined towards the close of 1823, though with exceeding reluctance, to pay a visit to his native land. No missionary having yet arrived to aid him and supply his place during his absence, he, in the circumstances, set apart to the office of evangelist Leang Afá, of whose qualifications for the work he had had eight years' experience. The confidence thus reposed in him was not misplaced. He proved a faithful and valuable labourer. (The first convert, Tsai A-Ko, had been baptised in 1814.)

Morrison's great reputation had preceded his arrival in this country, and secured for him a cordial reception from all ranks in the community. He had an audience of King George IV., to whom "he presented a copy of the Sacred Scriptures in Chinese, and a map of Pekin, which His Majesty accepted in a manner highly flattering to the feelings of the giver." The Court of Directors also expressed the sense they entertained of his important services.

Returning to China in 1826, Morrison devoted himself, as before, to the instruction of the natives by means of the press, the pagan despotism under which he lived all but entirely precluding any attempt at oral instruction. He used also every practicable means for the distribution of the Scriptures and religious tracts throughout Corea, Cochin China, Siam, the Loochoo Islands, and even of sending them into the very heart of the empire by means of the numerous traders who annually resorted to Canton. He was greatly cheered by the arrival, early in 1830, of Elijah C. Bridgman and David Abeel, the former the first missionary from the *American Board*, and the latter, belonging to the Reformed Dutch Church, from the *Ameri-*

can Seaman's Friend Society, with the view of labouring among the seamen in Canton and vicinity. After a few months, Abeel transferred his services to the Board, as a missionary to the Chinese, agreeably to an understanding come to previous to his departure. About the same time, Morrison, Bridgman, Abeel, and a few pious Englishmen and Americans formed the "Christian Union" at Canton, the object of which was to insure united action in the diffusion of Christian truth. A printing-press having arrived from New York, a monthly magazine called the *Chinese Repository* was commenced in 1832, Bridgman acting as editor. The mission was reinforced the following year by two additional missionaries from the Board.

Leang Afá, of whom mention has already been made, was indefatigable in the preparation and distribution of religious tracts. On one occasion, when 24,000 literary graduates were assembled at a public examination at Canton, he distributed among them 2500 copies, one in particular prepared by himself, entitled "Good Words to admonish the Age." Morrison's efforts in the same direction were for a time interrupted, in consequence of offence taken by the Roman Catholic Vicar-General and his clergy at the title *Evangelist*, given to a periodical which he had started, and which resulted in the issuing of an order for the immediate cessation of all publications from Morrison's press.

Morrison was at Macao when Lord Napier, who had been appointed British Consul in China, arrived. He was informed the same day of the king's commission attaching him to the governmental establishment as Chinese secretary and interpreter, on a salary of £1300 a-year. In consequence of this appointment he accompanied Lord Napier to Canton; but the exposure to the heat, and a storm of rain in an open boat during the night, accelerated an event of the approach of which there had been for some time premonitions. In a few

days he was taken alarmingly ill. Medicines proved unavailing; he sank rapidly, and on 1st August 1834, two days after being seized, he expired. Dr Morrison will continue to be remembered in the churches of Christendom as the first Protestant missionary to China, and as the founder of the Anglo-Chinese College at Malacca. In addition, he "has left to us, in his dictionary, the results of many years of toil, and to the Chinese a more imperishable memorial in the version of the Holy Scriptures."

At the time the event just narrated occurred, there was a great outcry against the "traitorous natives" who taught the foreigners the Chinese language; and notwithstanding that Lord Napier published a statement of facts in Chinese, a proclamation was issued the same day against those who "make the evil and obscene books of the outside barbarians (every publication, however moral, that differs from the Confucian or orthodox school being so designated by the Chinese), and under the false pretence of 'admonishing the age,' print and distribute them, commanding that they should "be seized and punished with the utmost rigour of the law," and all their books and printing apparatus destroyed. Leang Afá secured his safety by flight, first to Macao, whither he was followed by Chinese officials, and afterwards to Singapore, where he laboured among the Chinese emigrants without fear of persecution. Bridgman writes on this occasion: "Had Afá fallen into the hands of his pursuers, his life, for aught we can see, would have been taken away." In closing an account of the whole affair, Afá himself says: "I call to mind that all who preach the gospel of the Lord Jesus must suffer persecution; and though I cannot equal the patience of Paul or Job, I desire to imitate the ancient saints, and keep my heart in peace." Some of Afá's assistants were seized and punished. A quantity of type for printing the Scriptures

in Chinese, along with valuable blocks, were destroyed. Bridgman's school of seven Chinese boys was broken up, and the little flock, which at the time of these disturbances numbered fourteen converts, was scattered as sheep without a shepherd.

The first attempt to penetrate into the interior of China was made by Charles Gutzlaff, a German missionary, sent out by the Netherlands Missionary Society. After labouring for two years in Siam, he took a passage in a native vessel, in 1831, for Tien-Tsin, within two days' journey of Pekin, taking with him a large quantity of Christian books and a stock of medicines. Clad occasionally in a Chinese dress, and adopting a name of one of the native class, he was announced as "a son of the Western Ocean," who had been subjected to the civilising influence of the Celestials, and had come to benefit them in return by his knowledge of medicine. After spending nearly a month at Tien-Tsin, and a similar period in Chinese Tartary, being often in imminent danger from the jealousy and treachery of the natives, he returned to Macao. Other voyages along the whole coast of China were undertaken in successive years by this enterprising missionary, large numbers of Christian books being on each occasion distributed. In 1835, accompanied by the Rev. Edwin Stevens, who had joined the mission of the American Board, and an English gentleman, he ascended the Min river, intending to proceed, if possible, as far as the Bohea hills. On the fifth day, at a distance of seventy miles, they were fired upon from opposite sides of the river. In the circumstances, it was judged wiser not to prosecute the journey farther inland, and they accordingly returned.

As China was generally supposed by people in this country to be hermetically closed against the entrance of Christian missionaries, the published accounts of Gutzlaff's voyages caused no small astonishment. To

many, it seemed incredible that he could have "maintained an extensive intercourse with the people;" that he "had resided, for months together, in their cities and provinces; had met the far-famed and much dreaded mandarins, and, instead of being arrested, imprisoned, and sent back in a cage to Canton, had been in every instance treated with civility and sometimes with respect." With the view of satisfying the public mind in regard to the truth of these statements, and ascertaining whether China was to any extent open to the propagation of the gospel, the directors of the *London Missionary Society* requested the Rev. W. H. Medhurst to undertake a voyage along the coast. He had been in 1816 designated to China, but, after residing for several years at Malacca and Penang, had settled in Batavia, where he had collected a congregation. On arriving in Canton in the summer of 1835, Medhurst, after much difficulty and delay, succeeded in chartering a vessel; and, having stowed away in the hold about twenty boxes containing 6000 volumes of portions of Scripture, and a large quantity of books and tracts, he, accompanied by Stephens, set sail on 26th August. They weighed anchor at the harbour of Wei-hae and Ke-san-So, and continued their voyage as far as the promontory of Shan-Tung. At these several places they remained for a longer or shorter time, visiting most of the numerous villages in the neighbourhood, addressing and conversing with the people, and freely distributing their books. On returning, they found their way among other places to Shanghai, one of the great commercial emporiums of China, where Medhurst made a most determined stand against a persistent attempt on the part of the chief magistrate of the city and his inferior officers to exact from him an obsequious and humiliating compliance with the imperial regulations as to ceremonies.

Canton was reached at the end of October. The ex-

periment was, on the whole, most encouraging. About 18,000 volumes had been distributed in various parts of four provinces. The people were everywhere very friendly, almost the only opposition met with coming from the mandarins, who, at each place visited, endeavoured to prevent the missionaries from getting access to the people, informing them that "the ground on which they trod was the Celestial Empire, and that the emperor, who commanded all under heaven, had given strict orders that no foreigners should be allowed to go a single step into the interior." Notwithstanding, many short inland excursions were made into these maritime districts.

These voyages, especially that up the Min, and the distribution of foreign books and tracts, called forth another edict, expressing the high displeasure of the emperor of "the flowery nation," ordering the arrest of "traitorous natives," and forbidding foreigners to sail about "in this disorderly manner." In spite of the threats by which the proclamation was accompanied, "the barbarians" continued to sail along the coast and to distribute their books. In these voyages, Gutzlaff especially was indefatigable, often penetrating a considerable distance inland, and meeting with so much encouragement as to convince him that "the prospect of establishing a mission in China is not utopian." But while not dismayed by the threats of the "Son of Heaven," it was judged expedient, in order to avoid as far as possible further embarrassment, to transfer the whole printing establishment to Singapore.

The only means now available for making known the truth was a dispensary, which was opened in Canton by the Rev. Dr Parker, an American missionary and physician, in November 1835, in which, during the two following years, no fewer than 3000 patients were relieved, one of them having had his arm successfully

amputated at the shoulder-joint. It was the first instance in Canton of a native voluntarily submitting to the removal of a limb. A number of successful attempts to restore sight to the blind had also been made, and in consequence the dispensary rapidly rose in the esteem of the natives. In 1838, Parker had three or four Chinese students in medicine and surgery, one of whom became an expert operator. By and by a house capable of accommodating 150 patients was purchased at Macao. By means of this medical mission it was hoped that a correct knowledge and practice of medicine and surgery in China would be promoted; many lives would be saved, and much suffering prevented; the suspicion and contempt with which foreigners were regarded would be overcome, and favourable opportunities for introducing the gospel into the empire would be afforded.

The iniquitous opium trade carried on by the East India Company, and forced upon the Chinese against all remonstrance, brought on a crisis. It is a dark chapter in Britain's history, and we blush for our country to think that the iniquity continues to be perpetrated on a more gigantic scale. The most stringent measures to put a stop to the traffic were adopted by the Imperial Commissioner. Upwards of 20,000 chests of opium, valued at more than two millions of pounds sterling, were seized and destroyed. A decree was published by which the life and property of any foreigner introducing the drug into the country was forfeited. War followed in 1840. The immediate result, as might be expected, was the temporary cessation of all attempts to introduce the gospel into China. But the event, though greatly to be regretted on account of the bloodshed and misery it entailed, as well as of the *cause* by which it was brought about, was overruled for the temporal and eternal interests of the teeming millions of that great empire.

Dr Fleming Stevenson, in his report of the mission of

the Presbyterian Church in Ireland, states that Dr Hunter, their missionary at New Chwang, "laments the rapid growth of the use of opium, and feels keenly the dishonour that the ravages of this debasing vice casts upon the Christian name of Britain. Now it is a mandarin who comes, clad in brilliant silks, but far gone in consumption, opium the ruin of his soul and body; he and his wife consume together more than eight shillings worth daily. A wealthy pawnbroker follows him, to be followed by a horse-dealer, and each of them smokes every day about three ounces of commercial opium. The next is the wife of a storekeeper; the next a hopeless bankrupt, to whom years ago Dr Hunter had been attracted as a nice boy, and now houses, lands, business, have all passed away, and out of the wreck the elder brother keeps an opium den. And so the dismal procession wends its constant way to the doctor's door, and the drug mars every good work."

Sir Thomas Wade, the British Ambassador in China, thus describes the baneful effects of opium:—"It is vain for me to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home. It takes possession more insidiously, and keeps its hold to the full as tenaciously."

Such being the character of this poisonous drug, we are prepared to accept the fact that missionaries of all churches as with one voice unite in testifying that no greater obstacle to the progress of the gospel exists in China. How long is the British Government to turn a deaf ear to the oft-repeated remonstrances made against the continuance of this "greatest of modern abominations," as Lord Shaftesbury has well described it? Is there no Wilberforce among our statesmen who will take up the matter and never rest until the moral wrong has been redressed?

II.—OPENING OF THE TREATY PORTS.

THE war of 1840-42, brought about by our Government in the unjustifiable circumstances briefly described in a previous chapter, was, nevertheless, fraught with most important results. By the treaty of Nankin which followed, the five ports of Canton, Amoy, Foochow, Ningpo, and Shanghai were thrown open. Hong-Kong was at the same time ceded to Britain. By the treaty of Tien-Tsin, agreed to in 1858, other ports were opened, the right also being conceded to British subjects of travelling under passports through the interior. In 1860, by the treaty of Peking, the right of residence in, and free intercourse with the inhabitants of, the interior, was granted to the subjects of Western nations generally, no exception being made in the case of missionaries. The various churches were not long of entering in at the doors thus providentially opened. In order, however, to appreciate the progress since made, it may be well, before proceeding further, to notice some of the more peculiar obstacles which missionaries, on their arrival in China, have to encounter. These may be ranged under four divisions—

1. *Religious Systems.*—There is Confucianism, with its system of philosophy and secularism, embracing the more intelligent and literary classes, who are characterized by scepticism and self-complacency, and out of whose ranks the high offices of the Empire are filled; Taouism, spoken of as "the indigenous religion of China," with its gross polytheism, "encouraging the appetite for the marvellous and the mysterious;" and Booddhism, with its doctrine of annihilation, but "rife too with superstition of every form," and, by "adapting itself, with its ritual performances, etc., to the popular tendency of the lower

and uneducated classes in particular, becoming the favourite religion in the Empire," so that, after "having been decried by the learned, and laughed at by the profligate, it is nevertheless followed by all."

2. *Superstitions.*—The system of ancestral worship, consisting in the worship of, and the presentation of offerings to, the tombs or tablets of deceased ancestors, is one very marked feature of Chinese superstition. The Chinese believe in "a perfect correspondence between the world of light and that of darkness—there being similar needs, similar institutions, a similar government, similar rewards and punishments, hereafter as here." Accordingly, the people compound through the shopkeepers with the king of the beggars for a certain yearly payment, in consideration of which all who make such provision are guaranteed against having their peace and quiet disturbed by the unnumbered crowds of imaginary wandering beggar ghosts. So tremendous is the power of this superstitious fear over the minds and pockets of the Chinese, that whilst real and present beggars are put off with the smallest possible sum, it is calculated that about thirty millions sterling are spent annually on this provision for the invisible host of imaginary medicants.

There is the belief in the case of the prisoner who has made himself amenable to the capital sentence, that the spirit, immediately after being released from the body, is arrested by the police of the spirit world, in consequence of which every effort is made by a money bribe—in some cases a large one—to induce his captors to connive at his escape. Failing this, the surviving relatives set themselves to provide for the wants of the departed spirit, and enable him even to corrupt his captors and defeat the ends of justice in the courts below.

There is the belief in and dread of witches, which powerfully operates against the progress of Christianity, inasmuch as all interest in it may be destroyed in inquir-

ing minds by the lying stories of these impostors respecting the alleged sad fate in the spirit world of some one who had died in the faith of Christ.

There is the practice of *fung-shuy*, or geomancy, indulged in by a class of so-called scholars, who make exorcism, divination, fortune-telling, and the determination of good or evil, their study and profession. Each village has its *fung-shuy*; and as it is believed to extend in its operations to the dead—the ancestors of the family—and through them to react on the living branches of it, in the way of causing or preventing sickness, disease, or death, one can easily understand how mischievous the belief in it must be.

Connected with this feature of Chinese superstition is the belief in what are called lucky and unlucky influences. And this belief, it is to be noted, comes into collision with commerce and science, as well as with Christianity. For example, a man died a few years ago near one of the telegraph posts erected by an English Engineer, and intended to connect the port of Shanghai with the anchorage at Woonsung. Immediately thereafter the posts were pulled down by the villagers. They were erected a second time, with the same result. The magistrate was appealed to, but he declined to interfere, as, in his opinion, the assertion of the villagers that the death of the man referred to was caused by the erection of the posts, which had destroyed the luck of the village, was by no means improbable. In consequence their re-erection was not proceeded with. Other projects of a similar nature have had to be abandoned or delayed from the same cause, owing to the inveterate opposition of the Chinese to such innovations, which they think may prove fatal to the repose of the dead and the prosperity of the living, and excite rebellion in the world of darkness against the world of light. "A man came one day to the hospital at Shanghai and begged to have his

A Chinese Wedding Procession.

finger cut off. There was nothing whatever the matter with it, so he was asked what he meant. He replied, 'I must lose this finger. If I burn it off with a candle, it will be far more painful than if you cut it off skilfully with your knife.' 'But why do you want it cut off?' 'Oh! I have been a great sinner, and I must atone for my sins in this way.' He afterwards explained what his sins were. It seems he had been connected with a foreigner at Ningpo in making a road, which necessitated the removal of a grave. This is an awful desecration in Chinese eyes, and he had been troubled ever since by the sense of his sin, and the fear of punishment. He said the foreigner had been punished severely, for, some time after, he was riding over a small stone bridge, and the stone gave way, so that he and his horses were pitched below, and he was killed. All the natives agreed this was the vengeance of the unseen world on his crime."

3. *The Language.*—Instead of an alphabet of twenty-six letters, as with us, the Chinese alphabet (if we may so term it) is composed of tens of thousands of letters or characters, each of which is a word, correct spelling consisting "not in the right selection and order of the letters in the word, but in the right sequence of the strokes and dots (which are the only substitute for an alphabet) in the letter." Again, the language is twofold in its nature, or has two distinct branches—namely, that of books and that of conversation. The Chinese *written* language—the language of books—being uniform, is readily understood alike by natives and by foreigners in the most widely separated provinces of that vast empire. Yet "this universal written language is pronounced differently, when read aloud, in different parts of China; so that, while as written it is *one*, as soon as it is pronounced it splits into *several* languages." As regards the *spoken* language, there are more than 200 dialects,

varying in many cases so widely as to be unintelligible even to Chinamen. Thus, the Rev. W. Urwin, in his interesting papers in the *Sunday at Home* entitled, "Incidents of a Journey Round the World," mentions that the *City of Peking*, in which he sailed from San Francisco, had on board 600 Chinamen, and that, although there were in the same vessel three missionaries who had previously laboured in China, not one of them could converse with any of the 600 Chinamen, nor could any one of them understand the other two. In this connection also we find the Rev. William C. Burns (to whom we shall again have occasion to refer) alluding to his efforts "to acquire as far as possible the right mode of *intonating* each word," adding that "this is a point of the greatest importance in order to effective speaking, and one of the greatest difficulty."

To mention only one other peculiarity of the language —it has practically no affinity or relationship with any other language. It has been enlarged and improved; but no radical change in its character or constituent elements has taken place since the days of Abraham. It is, in a word, thoroughly isolated.

4. *Other Obstacles.*—These have arisen from the peculiarly conservative character of the Chinese, especially the more educated among them; from the general dislike to foreigners, intensified as this has been by the action of our Government in the matter of the opium traffic; from the widespread and unreasonable belief that we are conspiring against the ancient institutions and most cherished customs of the empire; from the contempt and opposition manifested by the Mandarins and other influential Chinese officials; and from the prejudice and distrust excited by Jesuitical intrigues of the missionaries of the Romish Church.

Conflicting statements have been made in regard to the prevalence of infanticide. It is difficult, in consequence,

to ascertain the truth. A recent number of the China *Visitor*, in dealing with the question, states that of 160 women who had been consulted on the subject, it appeared that 158 of their daughters had been destroyed—one woman confessing to having destroyed eleven—but that none of them had ever killed a son. And in the *Missionary Herald* of the American Board for March 1879, it is stated that "in the great city of Foochow, more than half of the families have destroyed one or more of their daughters."

To mere human reason, these varied obstacles, in their combined operation, were certainly fitted to deter from the attempt to rescue from the spiritual darkness and moral degradation of centuries a people numbering three or four hundred millions. But—

> "Faith laughs at impossibilities,
> And says, it shall be done."

Yes, the gospel of God's grace is the one and only effectual remedy for the evils which prevail in China. For ages Chinese exclusiveness had interposed to prevent its purifying and healing waters from flowing through the land. Now at length that has been broken up by the ploughshare of war. The time to favour China had come. Chinese hearts were to be made glad by the reception of God's unspeakable gift, and Chinese homes were to resound with the melody of praise. We shall note briefly the introduction of this new element into the turbid stream of the domestic and social life of this great empire.

Morrison, Milne, Medhurst, and other pioneers, rendered invaluable service in connection with the evangelization of China, especially by the translation and publication, and to some extent the diffusion, in the Chinese language, of the Holy Scriptures and other important works. The first-named wrote, seventy years ago, to the

Christians of England from his place of study and concealment in Canton:—"Your missionary sits here to-day, on the confines of the empire, learning the language of the heathen; and would go onward, believing that it is the cause of Him who can and will overturn every mountain difficulty that may oppose the progress of the glorious gospel." The labours of these men, however, as we have seen, were of a preparatory character. The number of converts was infinitesimally small. Nor need there be any surprise that such should have been the result, in view of the restrictions under which their operations were carried on. But what we desire to emphasise is the fact that the actual work of preaching and teaching did not really commence until 1842, and that even then the facilities for engaging in it were limited to the island of Hong-Kong and the five ports thrown open by the treaty of Nankin.

At the outset especially the utmost caution and circumspection were necessary in order to avoid, if possible, all occasion of collision with the prejudices of the natives. The mode of procedure usually adopted by all the great societies is well described in the following sentences, extracted from a valuable article on China in the *Church Missionary Intelligencer* for December 1869:—"There has been," says the writer, "no startling invasion of the interior, no sudden eruption of a strong body of Europeans into the midst of a heathen city with which they have had no previous acquaintance, and in the direction of which they have not first felt their way. Usually a new place has been visited—in the first instance, by an itinerating missionary, accompanied by one or two native Christians. After a short stay the missionary leaves, repeating his visit after a time, and prolonging it as the disposition of the people seems favourable to his doing so. After a tentative process of this kind, a room is hired, a native catechist is placed there, and the work of

instruction commences. Knowing the dislike which the Chinese entertain towards foreigners, we have toned down the European agency to the lowest standard consistent with effectiveness."

Hong-Kong having been ceded to Britain by the Treaty of Nankin, which closed the first Chinese war, became forthwith one of the chief centres whence the light of gospel truth has been extensively diffused among the Chinese. Dr Gutzlaff, whose indefatigable labours along the coast of the empire were referred to in a previous chapter, was the first to unfurl the banner of the Cross in this field. Appointed in 1843 to the post of secretary to the Hong-Kong government, he, after attending to his official duties, devoted his energies day by day to the work of preaching, the conducting of Bible classes, and the sending forth of a large body of native colporteurs for the distribution of the word of God. These agents were organized by him into what came to be known as *The Chinese Union.* But the scheme, although worked with great energy by its promoter, proved in the last degree disappointing, and, after a few years, entirely collapsed, owing to the hypocrisy and imposition of the agents, and the well-meant but injudicious zeal of the worthy missionary. Notwithstanding, Gutzlaff will continue to be regarded as one of China's benefactors. To him belongs the honour of having originated the various German missions now in operation in South China. He died in 1851. The *Basle Mission* carries on the work commenced by him in Hong-Kong.

Among the many distinguished missionaries sent to China by the *London Missionary Society*, none deserve more honourable mention than Dr Legge. After labouring for some years in the Anglo-Chinese college at Malacca, he was transferred in 1843 to Hong-Kong, where he proved himself a most patient, steady, and successful worker. Not to refer to other fruits of his labours, it

may be mentioned that, "out of his preaching in Chinese chapels—two of which were built by native subscriptions, and in which he was effectually supported by a native pastor of his own training, whose preaching powers he often likened to Spurgeon's—out of his preaching in those chapels gradually arose a native church, which is not only self-supporting, but supports by its own contributions another native church which its pastor founded in the interior." In the report of the society for the year ending May 1877, we read, in reference to the mission at Hong-Kong, that "the past year has been marked by a greater measure of success than any previous year," and that "the church, which is avowedly striving to obtain a native pastor of their own, and eventually to dispense with all pecuniary aid and superintendence by the London Mission, will ever look back to the past year with pride, as the time when it formally discarded the leading-strings of the foreign missionaries, and having, so to say, come of age at last, assumed the *toga virilis*, and deliberately constituted itself as the Independent Native Church of Hong-Kong."

The great *Church Missionary Society*, which has ever been forward to respond to providential calls for the evangelization of heathen nations, has carried on operations in this island since 1862. Among its various agencies is a Training College, which, however, has not hitherto been attended with the success which was anticipated by the excellent bishop by whom it was established.

Connected with the several missions labouring in Hong-Kong, and including out-stations on the mainland, there were at the close of 1875 no less than 2200 native Christians, of whom 1400 were communicants.

The five ports opened by the Treaty of Nankin have all formed important centres of missionary effort.

1. CANTON (*Kuang-Tung* Province).—There are here

the missions of the *London* and *Wesleyan* Societies; missions of three American churches, viz., the *Presbyterian (North)*, the *United Presbyterian*, and the *Baptist (South)*; also the *Rhenish* Mission. A mission in connection with the *American Board* existed in Canton for some years, but the absence of visible results led to its abandonment. The *Board of Foreign Missions of the Presbyterian Church* had but thirty-three converts after twenty-five years' patient labour, but during the next seven years the converts increased sixfold.

2. NINGPO (*Cheh-Kiang* Province).—The churches or societies labouring here are the *American Presbyterian (North)*, the *American Baptist Missionary Union*, the *Church Missionary Society*, and the *United Methodist Free Church*. Connected with the Church Mission, which has been in operation since 1848, there are not fewer than fifteen out-stations, at distances varying from ten to thirty miles. It employs, along with the bishop, three European missionaries and four native pastors. The year 1878 witnessed the ordination of three natives to the diaconate, and one to the priesthood.

3. FOO-CHOW (*Fuh-Kien* Province).—The *Church Missionary Society*, the *American Board*, and the *Methodist Episcopal Church of America* occupy this city. *The British and Foreign Bible Society*, and *The Society for the Promotion of Female Education* have also agents at work. With reference to the Church Mission, commenced in 1850, it appears that eleven years passed without a single convert. Out of five missionaries, two had died in the interval, two had retired, and the fifth died soon after reaping the first fruits of his labours. In 1864 several other large cities were occupied as out-stations by native evangelists. "In 1866 the first two or three converts from these were baptized. Now, after ten years' further labour, we find nearly 1500 adult converts in more than fifty towns and villages, of whom one-half are communi-

cants; 5 native clergy, 80 catechists, about 100 voluntary lay helpers, 9 regularly-built churches, 66 preaching chapels." This is the fruit almost entirely of native agency, and it has been reaped notwithstanding bitter opposition on the part of the Mandarins, gentry, and others. During 1877 four natives were ordained. That year is reported to have been one of great blessing; but it appears also to have been one of great trial from without. The blessing, however, was given almost entirely to the outlying districts. The city of Foo-Chow "still continues dead and barren."

The hostility of the Mandarins and *literati* culminated in the month of August 1878 in the destruction, by a gang of hired vagabonds, of two of the houses in the Mission Compound in this city (Foo-Chow), much damage being done to others, and in the destruction also of the new chapel at Kiong-Ning-Fu, an important city of the same province, 260 miles inland, which had been occupied by the Church Mission in 1875. From this latter station the catechist was ignominiously expelled, and sent down the river in a most cruel manner to Foo-Chow. These outrages were duly communicated to the authorities both in this country and in China. Eventually certain conciliatory proposals, made by the Chinese Viceroy of Foo-Chow, were accepted by the missionaries and approved by the Directors of the Society.

The mission of the *American Board* embraces seventeen out-stations, including as a centre the important town of Shao-wu, recently occupied, and situated 150 miles by direct line from Foo-Chow, and 250 by the river. It has a native pastorate (in part supported by their flocks), a medical mission, boys' and girls' boarding schools, and a training school for preparing native teachers.

The American Methodist Episcopal Church has been working in this city and in other districts of the same province since 1847, and with most gratifying success.

The latest returns show 1468 in full communion, and 697 catechumens, the total native Christian community being 2841. The mission comprises a *Biblical Institute*, with twelve students, who spend two afternoons a week in out-door preaching, and perform circuit work during the vacation. They are said to maintain a good reputation among the membership.

4. AMOY (*Fuh-Kien* Province).—The three churches or societies labouring in Amoy are the *London Missionary Society*, the *Presbyterian Church of England*, and the *Board of Foreign Missions of the Reformed Church in America*. Few, if any, of the missions in China have been conducted with more ability and zeal, or been instrumental, by the blessing of God, in achieving greater success than that of the Presbyterian Church in England.

It was in 1845 that the Synod of that Church resolved on a mission to China; but its actual launching did not take place till two years later. The delay arose from the want of the suitable man. At length this want was supplied in the person of William C. Burns, in whom were combined "the ardent zeal of a Xavier, the patient constancy of a Morrison, and a consecration of heart and an abnegation of self equal to any of those who had ever trod that distant shore." Arrived at Hong-Kong in November 1847, Mr Burns set himself to acquire the language, in which he made such rapid and satisfactory progress that at the end of the first year he was able to undertake preaching excursions on the mainland opposite. In 1850 he endeavoured to establish himself at Canton, which had been the scene of Morrison's early efforts, but while meeting with considerable encouragement in that city, he failed to secure suitable premises. Divine providence guided to another portion of the field. It came about in this way:—Dr James Young, a member of the small congregation to which Mr Burns ministered while in Hong-Kong, having offered his services for missionary

work and been accepted, proceeded in 1850 to Amoy, an island in South China, separated from the mainland by a very narrow channel, and containing a population of a quarter of a million. The inhabitants of the town of Amoy are stated at 150,000.

Missionary operations had been carried on in the town since 1842 by agents of the other two societies already named. By these Dr. Young was warmly welcomed. He forthwith opened two schools and a dispensary, both of which proved signally useful. Mr Burns removed to Amoy in July 1851, acquired the dialect, fitted up a chapel at his own expense, was constantly occupied in proclaiming the gospel message, not only in the town itself, but throughout the entire island, and ere long extended his evangelistic labours to the numerous villages on the mainland. In the published memoir of this truly apostolic and remarkable pioneer-evangelist will be found a record of his abundant labours in preaching and translation work from the day that he set foot on the shores of China until the memorable 4th April 1868, when he rested from them at the port of Neuchwang, on the borders of the kingdom of Manchuria, whither he had proceeded after fulfilling an important mission to Sir Frederick Bruce at Peking in the interests of Christianity in China.

In consequence of the addition from time to time of like-minded labourers, one of whom, the lamented Dr. Carstairs Douglas, rendered most valuable service for a period of twenty-two years, the operations of the mission have been gradually extended, until now the Amoy district embraces 25 stations; the Swatow district, in the Canton province, 22; and the island of Formosa, 5. The aggregate in communion with the churches at the beginning of 1880 was 2228. It is noted as a "sign of cordial and harmonious co-operation in missionary effort at Amoy, that the Board of Examiners in the year 1877

included the missionaries of the London Missionary Society, the same rules applying to the students and helpers of all three societies, and securing to the students of each mission the benefit of the teaching power in all."

The work at Lai-sia, the most northern of the stations on the island of Formosa, has had to be abandoned for the present, as "the brethren there feel it quite impossible to hold their ground against the persistent attacks of the neighbouring savages." This is so far disappointing; but it is more than counterbalanced by "the ordination of the first native pastor over the native self-supporting congregation at Pechuia," by the increased number of students in the Training College, by the growth in native contributions, by increasing interest in the work of the medical missions, and by other encouraging symptoms of progress. A memorial church, provided by Mr G. F. Barbour of Bonskeid and other friends, has been erected at Swatow in memory of the Rev. W. C. Burns, who was the first Protestant Missionary to occupy that city. Medical missions are carried on in Amoy, Formosa, and Swatow.

Another of the free ports remains to be noticed, viz:—

5. SHANGHAI (*Kiang-en* Province). The work in this city and district is carried on by no fewer than nine churches or societies, of whom five are American and four are British. One of the American churches is that of the *Protestant Episcopal Church.* It entered the field in 1840. For seven years there were no baptisms. *Now* (including the Wuchang district, where operations were commenced in 1868), it is able to report 300 communicants, and an average attendance of 1000 at public worship. It has a Training College with an efficient staff of professors, 13 students in the Theological School, and between 40 and 50 in the College Classes and the Preparatory Chinese Classical School; 30 Day and 4 Boarding Schools, with an attendance of 705 pupils.

The churches and schools are cared for by five foreign and six native clergymen, and two foreign medical missionaries, all under the superintendence of Bishop Schereschewsky.

The conference at Shanghai, held in May 1877, and attended by 120 missionaries, marks an important era in the history of Protestant missions in China, and affords ground of hopefulness as regards the future. The mere fact of such a gathering indicates a great inroad on Chinese exclusiveness. One of its more immediate results must have been the strengthening of the hands of the missionaries labouring in this important centre.

III.—THE LIGHT BREAKING.

PROTESTANT missions in China received a great impulse by the later treaties, especially that of Peking in 1860, which gave to Western nations the right of free intercourse with the inhabitants of the interior of the empire. Besides Hong-Kong and the five treaty ports, already referred to, numerous other great cities, in consequence, became the centres of evangelistic effort. Among the more important of these may be mentioned, Peking, Nanking, Che-foo, and Tein-tsin, in the north; Fooh-chow, Hang-chow, Fat-shan, and Kiu-kiang, in the south; Han-kow, Wu-chang, and Gan-king, in the central provinces.

With a population of about two millions, and the place of all others in China from which the influential classes receive their instructions, and to which for these they continually resort, it could not be otherwise than that an earnest effort should be made to occupy Peking for Christ. It has been described as "a city of splendour, dirt, and decay." But it is, in spite of the two latter

characteristics, politically, commercially, and religiously, beyond doubt *the* chief centre of influence. The number, size, and costliness of the temples, built by the Government, and supported by its revenues, arrest the attention of visitors. Accordingly, soon after the sacking of the summer palaces by the allied English and French forces in 1860, missionary operations were commenced, and have been carried on in that city with considerable vigour ever since. There are at least eight societies labouring in Peking, with an aggregate of about thirty missionaries, of whom fully two-thirds are American. In 1861 the London Society opened an hospital in a house attached to the British Legation. It was afterwards removed to a more central position. There are five missionaries at work in connection with this society, and the communicants, including those at eight out-stations, number 258. Dr Edkins reports "the work growing strongly on every side." This society has also a mission to the Mongol tribes, with its headquarters in Peking.

The *Church Mission* in Peking was established in 1863. The progress hitherto has not been so great as elsewhere. One of the missionaries observes, "If the friends of missions could only see and feel, as we do, the terrible evils of the use of opium, they would not cease their efforts until England cleared herself of this guilt." The Society has during the present year withdrawn from the capital, and will henceforth concentrate its energies upon Shanghai, Ningpo, Hang-chow, and other stations in Mid China, where the work is now under the supervision of Bishop G. E. Moule.

The mission of the *American (North) Presbyterian Church* was also commenced in 1863; its founder, the Rev. Dr W. A. P. Martin, having been afterwards appointed to the presidency of the Tung-weng Imperial College or University of Peking—a most important appointment, we have reason to believe, not only for the

university, but also in the interests of the mission. With it, as with the other missions in Peking, it is still, for the most part, a "time of laying foundations." One important event marked its history in 1877, viz., the opening of *the first Presbyterian church in Peking.*

More recently, consequent on the week of prayer at the beginning of the year 1879, there were indications of "the first general awakening known in Peking." Some forty persons had asked for prayers, and the work which had been in progress for several weeks is said to have had all the appearance of a genuine work of grace. An evening class for servants and others, and the Sabbath school, have been mainly instrumental in producing these favourable results.

In the report of the *American Board* for 1880, we read: "Twenty years since, partly with the view to having a field to themselves, and partly from considerations of health, the missionaries of the Board withdrew from Shanghai, and established the North China Mission, of which Peking was to be the central station. The first convert in this new field was baptized by Dr Blodget in June 1861. From small beginnings this has now become one of the largest missions of the Board. In April last the churches reported numbered fourteen, with a membership of 613, of whom 200 had been added during the year previous." The *American Methodist Episcopal Church* has had a vigorous mission since 1869 in Peking, with stations at Tientsin and other important places in North China. There is an aggregate membership of 162, and 115 catechumens. Referring to the history of one of the chapels, the missionary speaks of it as "one long record of difficulties, a chapter of discouragements." It has, however, "ended with good cheer, and a bright promise of a better day."

Han-kow, in the "flowery middle kingdom," 600 miles up the river Yang-tse, is occupied by the *London* and

Wesleyan Societies. Quite remarkable progress has recently been made in connection with the former. During 1876 no fewer than ninety-six were added to the church there, the result mainly of the labours and instructions of the native Christians, especially of one of their number, who has since been set apart as an evangelist in his native district. One striking feature of the work is the large number of converts, well advanced in years, who have been gathered in.

The China Inland Mission is second to none in the extent and interesting nature of its operations. Its founder and mainspring is the Rev. J. Hudson Taylor. He had gone to China in 1854, in connection with the Chinese Evangelization Society. On his return to England, some years afterwards, he resigned that connection, and formed the idea of attempting to do something for the evangelization of the unoccupied provinces of the empire, and in 1862 sent out the first missionary. But the *Inland Mission* was not actually formed until 1865. Its object, as already indicated, was to carry into the whole of the interior of China the tidings of a Saviour's love; and the plan adopted was "to send two missionaries, together with two native converts, to each unevangelized province, who may begin by itinerating through the province, locating themselves for a period of years in some important centre (say the capital of the province), and extending to the capitals of circuits, then to prefectures, and subsequently to country cities."

It was hoped that the unevangelized provinces of Western China might be reached *viâ* Burmah. But this was found to be impracticable at the outset, owing to the Mohammedan rebellion in the south-western province of Yun-nan, and from the unsettled state of Burmah and the wild border tribes. The work was therefore commenced at Ningpo, in the province of Cheh-kiang, as a basis, and thence by the Grand Canal and the Yang-tse-

kiang river to the unoccupied province of Gan-hwuy. But ere long the Irrawaddy was opened to commerce as far as Bhamo, a city in Upper Burmah, within a hundred miles of the western frontier of China. British steamers now ply on the waters of that great river, and a British Resident has been stationed at Bhamo. The way being thus opened, agents of this mission were, in 1875, settled in that outpost, with the view of breaking ground in the virgin soil of Western China. The facilities for doing so are very considerable, inasmuch as the city is much resorted to by Chinese traders. The Chinese, indeed, form one-half of the population.

In the autumn of 1876, six young missionaries commenced the visitation of Kan-suh, Shensi, and Shansi, provinces in which, till then, there was not a single Protestant missionary, though in the two latter something had been done by means of colportage. By the autumn of 1880, there were seventeen missionaries, resident at four stations, or itinerating from them.

The *Inland Mission* has already occupied sixty-eight stations, situated in eleven provinces, and embraces seventy-two missionaries and one hundred and one native helpers, viz., twelve pastors, thirty-six evangelists, thirty-three colporteurs, ten Bible-women, four schoolmasters, and six chapel-keepers. During 1880, the operations of the mission were extended to the women of Western China. European ladies have carried the gospel message into the provinces of Shen-si, Si-ch'uen, and Kwei-Chan, and have been visited by large numbers of Chinese women. This is a new thing in Western China. It is reckoned that about 1000 have been brought to the knowledge of the truth by the Society's labours. The work hitherto has been for the most part of the nature of pioneering. For the permanency of its fruits much will depend on the manner in which it is followed up. The Society's missionaries

are drawn from the leading evangelical denominations, and its expenses are met by voluntary contributions.

The mission of the *United Presbyterian Church of Scotland* to North China originated in a proposal by friends in Glasgow, John Henderson, Esq. of Park, again giving the movement his effective aid. The proposal was made in consequence of the break-up of the Evangelical Society of London, which had for five years supported Dr Parker as a medical missionary at Ningpo. The Synod of 1862 responded to the invitation to undertake the mission for three years, the friends referred to guaranteeing the necessary means for that period. Dr Parker was accordingly again sent out early in the following year to Ningpo, where he had established for himself a good reputation, as the agent of this church; but in less than a year from the time of his arrival, his labours were unexpectedly brought to a fatal termination, in consequence of the stone slab of a canal bridge giving way beneath his horse's feet, whereby he was precipitated into the water. He was succeeded by his brother, also in the capacity of a medical missionary.

The principal stations of the mission now are Chefoo and New Chwang, in Manchuria. The former is occupied by Dr Alexander Williamson, whose valuable published works, and whose successful efforts, as the agent of the National Bible Society of Scotland, to promote the circulation of the Scriptures among the teeming millions of North China, have given him a first place among the labourers there. The missionaries in Manchuria, which was entered in 1872, are engaged in the translation of the language of Corea, where the door, still practically closed, will undoubtedly, at no distant day, be opened to direct missionary labour.

Missionary operations, embracing a medical department, were commenced in 1869 in the same field by the Mission Board of the *Presbyterian Church in Ireland*, the

Port of New Chwang being the first station occupied. Since then the sphere of labour has been extended to Tien Chwang Tai and to New Chwang proper; and a proposal has been made to one of the missionaries to transfer his services to the unevangelized interior.

The Propagation Society has a mission at Che-foo. *The Established Church of Scotland*, in 1878, commenced a mission at Ichang, the navigable head of the Yang-tse-Kiang river. And the Presbyterian Church of Canada has also recently entered the field.

The *American Methodist Episcopal Church* has resolved to extend its missionary operations to the province of Si-chuen in the far west of the empire, adjoining Thibet —a province containing more than 22,000,000 souls, all without the gospel.

Most important service is rendered to the various missions by the agents of the British and Foreign Bible Society at Shang-hai and Fooh-Chow; of the National Bible Society of Scotland at Peking; of the American Bible Society at Shang-hai; and of the Religious Tract Societies of Britain and America.

In the exercise of ordinary discretion, missionaries may traverse the entire country preaching the gospel and circulating the Scriptures, and in doing so experience no more molestation than is to be met with in Papal countries on the Continent. And it has yet to be proved that the door into any of the unoccupied provinces is closed against Protestant missions. Experience rather leads to an opposite conclusion. Dr Williamson, for example, states that "there is no hostility on the part of the people of North China towards Protestant missions," of whatever nationality, the fact being that they "have been labouring unmolested for some years in many of their inland cities." He went in 1866 from Peking on an extensive tour through the provinces of Chih-li, Shan-si, and portions of Shen-si and Hon-an, no European

traveller in modern times having preceded him in these parts excepting a few Romish priests, who travelled in disguise.* In the following year he accomplished another tour through the southern and central portions of Shantung—the "central flowery kingdom," as the Chinese delight to call it—these also being regions previously unvisited by any Protestant missionary. One of the places visited by him was Kiofoo-hien, the city of Confucius, which is inhabited by the descendants of the great sage, and where, on a hill in the neighbourhood, he is believed to have been born. There, also, are his tomb, and a temple to his honour, the most imposing structure of the kind in China. Another place visited was Tsiu-hien, outside the south gate of which stands a temple dedicated to Mencius, who holds the place next to Confucius in the estimation of the Chinese. Even in these cities Dr Williamson had an opportunity of preaching the gospel and of selling large numbers of books.

A few remarks in regard to the character of the Christianity in China: In answer to the question, "Is any real work being done?" one of the missionaries of the London Missionary Society states, that in the course of an extensive tour in the Han-kow district, he found as "warm-hearted, uncompromising Christians" as are to be met with anywhere; and that "their houses are as free from all traces of idolatry" as his own, "they themselves being everywhere known as disciples of the Lord

* The Romish Church is not over-scrupulous in pressing into its service the most questionable expedients, on the principle that the end sanctifies the means. Thus, in 1860, when the Treaty of Peking was agreed to, Romish missionaries at once availed themselves of the opportunity to advance into the interior. One of them mentions that he had prepared himself to go *incognito* to Lassa, in Thibet, "as it was in this manner the former missionaries tried to penetrate into China." The Romish missions in this field, established by Corvino in 1293, are said to embrace 21 bishops, 278 European missionaries, 233 native priests, and about 500,000 converts.

Jesus." Another missionary of the same society writes from Shanghai: "Our native pastor, who has been with us since 1855, is evidently passing away to his rest. He has maintained a beautiful Christian character; and in his scholarship, his acquaintance with Scripture, his piety and prayerfulness, he ranks high in the estimation of all around him. Calling on him the other day, I asked him what he was doing. His answer was, 'I am gathering all my thoughts and feelings, hopes and aims, and centring them on Jesus.' Have you any fears in regard to passing away? 'None. I have long known the Saviour, and am trusting in Him alone.'" One of the missionaries of the Church Mission writes: "Almost every portion of this mission field (Fuh-kien) during the year (1876) has been the scene of the most bitter and violent persecutions;" and, after giving some details, adds, "I rejoice to say that though many of the inquirers have been frightened away from us, not one of the baptized has gone back, even when death was the threatened penalty of adhesion to their faith." Dr Edkins, of Peking, says: "Some of our best Christians have died in these parts. There was one remarkable man, who would walk any distance to talk to an acquaintance about Christ. Before his conversion, nine years ago, he was accustomed to give much to idolatrous processions and worship. The change in him became visible to all his neighbours. He died of fever at the age of thirty. He walked fifteen miles to be baptized."

The brief but pointed remarks of the lamented Dr Mullens, in reference to the London Missionary Society, well describe the general aspect of missionary work in China. He put the matter thus: "Many inquirers; intelligent examination; large congregations; frank apologies for mistaken opposition; freedom for the missionary; growing churches; well-instructed pastors;

liberal contributions; shrewd and intelligent self-management; active and earnest volunteers seeking relatives and others, to draw them into the kingdom;—what are these but tokens of a coming day when 'these shall come from far, and these from the north and west, and these from the land of SINIM'?"

There is now a body of about 15,000 converts belonging to some 300 churches as the fruit of the various agencies at work; and the number is increasing rapidly year by year. These agencies are represented by some 250 ordained foreign missionaries, most of them married, 60 foreign single ladies, 80 ordained native ministers, 500 evangelists, 100 colporteurs, and 100 Bible-women.

Two events having a most important bearing on missionary work in China demand a passing allusion. The one is the great Tae-ping rebellion, which commenced in 1848 in the south-west of the empire, and did not run its course until the capture of Nanking by the Imperialists, and the death of Hung-Seu-Tsuen, the rebel king, in 1864. It was carried on at a fearful and most unjustifiable sacrifice of human life, large portions of the country being also utterly desolated by the rebels. It proved a great hindrance to the prosecution of missionary work, all the more that the leaders were known to have had previously considerable acquaintance with Christian truth. Although the attempt to overthrow the Tartar dynasty failed, the rebels dealt a great blow to the idolatry of the empire, the entire overthrow of which was one of the main objects aimed at. The breaking up still further of the barriers which Chinese exclusiveness had erected against all external influences, was another result of that disastrous civil war.

The other event referred to is the famine in 1877 which for many months arrested the attention, and appealed to the sympathy, of Christian people in this country and America, and which, on account of the

multitudes affected by it, was nothing short of a national calamity. We question whether in the world's history anything approaching to it in magnitude has ever been witnessed. It is heartrending to read that, in the single province of Shan-si, out of a population of ten millions, *one-half* that number had either died from starvation and disease, or migrated. We content ourselves by simply stating the fact, without entering into any of the harrowing details furnished by trustworthy eye-witnesses. The picture is dark enough, but it has a bright side. Britain contributed upwards of fifty thousand pounds for the relief of the famine-stricken. Referring to the relief thus bestowed, the British Consul at Tien-tsin, in a letter to the committee of the Famine Relief Fund at Shang-hai, writes:—"The distribution of the funds your committee have so kindly sent by the brave and judicious band of missionaries now engaged in the work, will do more, really, to open China to us than a dozen wars."

A religious movement has been in progress since 1877 in the Maritime Province of Shantung, and especially in Chan-Hua, one of its principal towns, distant more than two hundred miles from Peking in a southerly direction. Dr Edkins, who visited the Province in March 1878, states that "all over the country the people are in an impressible condition; that prejudices are being overcome; and that the new converts are themselves labouring as co-workers with the native evangelists." And in reply to the enquiry, "What have been the human agencies employed in bringing about this change of feeling?" the missionaries are of opinion that among other reasons "probably the help afforded (in 1877) by foreign residents in China to the famine-stricken districts has had much to do with it. Undoubtedly the kindness shown them in their distress has favourably impressed the people, and disposed them to think more kindly of us, and more highly of our religion." A mis-

sionary of the American Board writes: "I have seen no such field for work as this in China. . . . . There —in Shan-Tung—I felt that the wall of *antagonism* had been broken down, only the wall of ignorance remaining." No less cheering and hopeful are the remarks of Mr Griffith John of the London Society's mission at Hankow. He writes: "Looking at the Empire generally, it may be safely said that the missionaries are taking possession of the land as they never did before, and that Christian work is carried on with an energy and on a scale which completely dwarfs the attempts of earlier days."

In taking leave of this vast field, we ask the special attention of the rising ministry belonging to the various Protestant churches, to the following pertinent remarks by a missionary who had penetrated to a city situated 140 miles to the north-west of Peking. Standing just within the great wall which forms the boundary between China and Mongolia, he thus expresses himself:—

"Oh, that the young men in the churches at home, who remain there because they do not feel that they have ever been called to preach Christ among the heathen, had stood by my side upon the wall of that heathen city, and looked over the sea of human habitations which lay beneath my eye, at the same time remembering, that of the myriads who dwell in them hardly one has ever listened to the truths of the glorious gospel of salvation in their purity, and perhaps comparatively few even in the corrupt form of Romanism, and I am sure they would have heard a call as much louder than any church or parish at home ever sent, as the salvation of a hundred thousand souls surpasses in importance that of a single thousand!"

Let the churches of Christ ponder well this fact that there are in this vast empire five provinces, with an aggregate population of *not less than* 65,000,000, WITHOUT ONE SINGLE RESIDENT PROTESTANT MISSIONARY!

JAPAN.

A NATION AWAKING.

JAPAN, lying to the east of China, consists of three principal islands—Yesso on the north, Kuisa on the south, and Nippon, the most important of the three, in the middle. Besides these there are along the coast and in the inland sea innumerable smaller islands. In extent Japan is one-fifth larger than Great Britain and Ireland, while in some of its geographical and other features it is said to be not unlike our own sea-girt shores.

In former times Japan had unrestricted intercourse with other nations; but early in the seventeenth century, in consequence of the political intrigues and misconduct of the Portuguese and Spanish Jesuits, a system of most rigid and jealous exclusiveness was introduced, and until recently every attempt on the part of Britain to reopen and have intercourse with the country utterly failed. So far was that exclusiveness carried, that no native of Japan was allowed to go beyond its borders on pain of death. Some idea of the rigour with which the Japanese carried their laws and edicts into execution may be gathered from the statements made by Dr Williamson, missionary of the United Presbyterian Church, and agent of the National Bible Society in China. In describing the entrance to the singularly beautiful harbour of Nagasaki, he mentions that over the perpendicular sides of the Pappen Berg, a rock to the left, more than 200 Christians were hurled; that on a huge tree, in a recess in the mountains right in front, a large number were slowly and brutally crucified; and that in a square at

the landing-place, seventy Portuguese, who had been taken from a ship which had innocently come into the harbour after certain regulations had been arranged, were deliberately beheaded. Over a pit into which hundreds of the slain were thrown, the following inscription was placed: "As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's god (meaning, probably, the pope), or the great god of all, if he violate this command, shall pay for it with his head."

Carrying out the same restrictive policy, it may also be mentioned that in 1837 an American merchant at Canton, accompanied by Dr Parker, of the mission dispensary at that port, Dr Gutzlaff, who was taken on board at the Loo-choo Islands, and others, sailed for Tokio (formerly named Yeddo) with seven shipwrecked Japanese sailors, whom they intended to restore to their own land. They failed, however, in their object, having been fired upon from different ports, and obliged in consequence to return with the unfortunate men, one of whom afterwards gave evidence of conversion to God.

Japan is undoubtedly entitled to take rank as a nation of great antiquity. But there are few nations regarding whose history so little of an authentic nature is known. This need occasion no surprise, when the all but impenetrable seclusion in which for ages the Japanese have shrouded themselves is considered.

Previous to 1142 the Mikados were the only sovereigns of Japan. In that year a revolution occurred, which resulted, as in the case of the Romish Pontiff, in the Mikado being divested of his temporal sovereignty. From that year accordingly, until the revolution in 1868, Japan had two emperors—the one, the Mikado, exercising purely spiritual functions; the other, the Tycoon, possessing temporal authority, and invested with all the influence of a military governor.

It is no part of our plan to enter into the details of this later revolution. Suffice it to say, that the first overt act leading to it was initiated in 1854, by Commodore Perry of the United States navy; that thereafter a conflict commenced between the northern and the southern portions of the empire, in consequence of a difference of opinion as to the admission of foreigners—the north having espoused the cause of the Tycoon, who courted the aid of foreign powers with a view to supremacy, while the south was determinedly opposed to his ambitious designs; and that, as the result of the bloody civil war that ensued, the power of the Tycoon was brought to an end, the Mikado was once more established as the sole sovereign of the empire, and Japan, which gloried in being "dependent on nobody," with its thirty-five millions or thereabouts, was thrown open in 1858, by treaties entered into that year with the United States, British, French, Russian, and Dutch Governments, successively. Japan then took its place among the nations of the world.

Perhaps the most remarkable providence in connection with these events was the attitude of the Daimios, or nobles, of the empire. Possessed of enormous wealth and of great influence, which they exercised, not only over the people—by whom they were regarded as feudal chiefs—but also over the Tycoon himself, and in the government of the country, they were naturally jealous to the last degree of the introduction of the foreign element, and strenuously opposed the policy of the Tycoon. Accordingly, on the termination of the struggle, those powerful nobles transferred the greater part of their wealth, their influence, and their feudal rights, to the Mikado, by whom they have now been absorbed. But still more remarkable is the fact that, after they had thus stripped themselves of their almost kingly power, these Daimios met together for the purpose of considering as

to the establishment of a constitutional government, in which the people were to have a voice; and, singularly enough, one of the questions discussed was that of religious toleration, with special reference to Christianity.

Early in 1877 the peace of the empire was again disturbed by a rebellion, planned and headed by Saigo, the commander-in-chief of the Imperial forces. The rebellion is believed to have had as its object the overthrow of the Mikado's government. After a bloody campaign, extending over a period of seven months, and carried on at a cost of £10,000,000 sterling, it was happily quelled, Saigo and the other chieftains associated with him dying in the struggle; tranquillity was again restored; and the hands of the Government have since been greatly strengthened.

So soon as the treaties of 1858 were concluded, Protestant missionaries from America and Britain established themselves at Nagasaki and Yokohama. But very shortly after the revolution, which occurred in 1868, the Government made a determined effort to stamp out Christianity. More than 3000 Romish Christians were seized, and kept in confinement in the interior of the country; Protestant missionaries were jealously watched; and the converts were exposed to no small risk. The old tablets prohibiting the people from embracing Christianity, which had been taken down, were restored. They were "set up in the heart of Tokio (Yeddo), and in every square mile through the country, with this inscription, 'The Christian sect is prohibited, as it has been hitherto. The corrupt sect is prohibited, as it has been hitherto.'" This action on the part of the Government was simply the result of the reappearance of Romanism in its midst. They had a profound conviction, burned into them by bitter experience of Jesuit intrigues, of the incompatibility of national freedom with Romanism in the ascendant. Hence their alarm. The Japanese had

not yet learned to distinguish between the true and the false in Christianity.

Sir Henry Parkes, K.C.B., Her Majesty's minister in Japan, in replying to a deputation from the Evangelical Alliance and leading missionary societies which waited on Earl Granville in 1872, thus accounts for the efforts made to exclude from the country whatever went under the name of Christianity. "It was," he said, "a legacy of ages past, and had existed since the commencement of the seventeenth century. The events of two centuries were still fresh in the minds of the Japanese. It was a Christian war which led to the expulsion of (Romish) Christians in Japan, and the law had remained unaltered. It had been on one occasion enforced with such severity that twelve Japanese had been executed for professing Christianity. The fact was that the Christian faith saps the foundation of the Mikado's authority, who, in the opinion of the masses, is of divine descent; a decree, therefore, tolerating the spread of any foreign religion would of course attack that belief. . . ." Gradually, however, the feelings of suspicion entertained towards Protestant missionaries are giving way to those of a more friendly nature.

The indigenous religion of the Japanese, which is as old as their history,—and that, as we have seen, is very ancient—is the Sintoo. It is patronized by the Emperor and his Court. The securing of happiness in the present world is the highest good it holds out to its votaries. Their notions of a Supreme Being, of the immortality of the soul, and of a future state of existence, are very obscure. They believe in a devil or satanic agencies, as also in certain inferior deities, by whom their destiny and happiness or misery are largely influenced. Sovereigns and great men are deified and worshipped. The animal creation, too, as in other heathen lands, receive their share of religious homage. In the case of the Japanese, the *fox* is worshipped as an incarnation of the evil spirit.

The chief merit of Sintooism, as a religious system, is that it is not idolatrous. It has, to a considerable extent, been superseded by Confucianism and Booddhism, which found their way to Japan from China and India respectively, and have gradually spread in the maritime portions of the empire.* The former is, however, not a religious system, properly so-called. It is rather a system of morality. Sintooism still prevails in the inland districts.

An event has quite recently occurred, full of the greatest importance in its bearing on the progress of Protestant Christianity throughout the empire. It is a notification by the Prime Minister that "the religion of Japan is no longer, as hitherto, to be honoured as one of the separate and great departments of the State, but is merely to be a branch of the Home Office." This change, it is expected, "will result in the final disendowment and overthrow of the old religions of the land." In communicating this information to the Church Missionary Society, the writer adds: "Although this withdrawal (which is to be gradual) of State aid will not dry up the torrent of heathenism in the country, yet it must necessarily reduce the stream to such a moderate depth, that Christianity will be able more easily to stop its course."

There are more than a dozen churches or societies at work in Japan, of which the larger number are American. A few particulars, gleaned from some of the reports we have had access to, may here be given.

The Presbyterian Church of America (*North*) commenced missionary operations at Yokohama, on the bay, a few miles below Tokio, the capital of the empire, as early as 1859. Tokio (formerly named Yeddo) was occupied in 1869; and Kanazawa, on the Japan Sea, about 180 miles north-west of Tokio, in 1879. There are fourteen organized and a number of out-stations; and 761 in full communion with churches. A considerable propor-

* According to the Census of 1875, there were in Japan 67,800 temples.

tion of these are the fruit of the Christian teaching given in the schools, which are all carried on in an earnest, evangelizing spirit, and afford good opportunities for visiting the scholars at their homes. In this way their parents and friends are also reached. Much zeal is manifested by the converts for the conversion of their countrymen to Christ; and some, it is stated, have made painful sacrifices in embracing the Christian faith.

The Reformed Church in America has carried on missionary operations since 1859. The principal stations occupied are Yokohama, Nagasaki, and Tokio. Churches were organised at the first-named place in 1872, and at the two latter in 1876, the aggregate membership at the close of 1879 being 369. A good deal of time is devoted by the missionaries of the Board to translation work.

The mission of the *United Presbyterian Church of Scotland* in Tokio was established in 1873. The staff consists of five European missionaries and seven native agents. The first who offered his services was a medical missionary; and the work was accordingly commenced by the opening of a dispensary, which, from being a small seedling, is gradually taking root in the soil, and gives promise of becoming at no distant day a great tree, whose leaves will be for the healing of multitudes of Japanese. Already 5230 are reported to have taken advantage of it, of whom 1316 new patients were treated last year. At the outset much bitter opposition was encountered, but the institution is now steadily gaining the confidence of the natives.

The other departments of the mission are being vigorously prosecuted, and the labourers have not been without tokens of the divine blessing. They report a total membership of 51 in connection with the native church. One of the more recent converts is an old man of eighty-two. Following through a long life the medical profession, though latterly retired from it, "a great admirer of Chinese learning, and, of course, of Confucius and his

teaching, his conversion is spoken of as little short of a miracle." Another, a young man, formerly a Booddhist priest, intimately acquainted with the religions of Japan, is one of the most active members of the congregation. Some soldiers from the Japanese army have also been received into the church. "One is a common soldier, another a corporal, three are sergeants, and one a sergeant-major. The most active among them, and the one who has been largely instrumental in influencing the others, is the corporal. These men all came to the capital from the north of Japan, to take the place of those who had been sent south to quell the recent sad rebellion." Thus the gospel is proving itself in this, as in other heathen lands, the power of God unto salvation.

We have grouped together the missions of these three churches, for the purpose of drawing special attention to the united action recently taken by them in organizing the native churches under their charge in such a way as that they shall form but one denomination, under the designation of "The Union Church of Christ." The negotiations for the union having been completed, the first presbytery was formed on 3d October 1877, when nine congregations were represented by native elders. Five additional congregations have since been organized, making a total of fourteen, with an aggregate membership of 648. "The Standards of this 'Presbyterian Church of Japan' are the Westminster Confession, the Canons of the Synod of Dort, the Heidelberg, and the Shorter Catechism." Proceeding in the same line, the missionaries of these churches have established a theological school at Tokio, in which there are already no fewer than thirty Japanese young men connected with the three missions under instruction and training. All this is most gratifying and hopeful.

The Protestant Episcopal Church in the U.S. of America has missions at Osaka and Tokio, comprising 7 foreign missionaries and 1 medical missionary, 4 day and board-

ing schools with 94 scholars, and 63 communicants. The missions are under the superintendence of Bishop Williams.

The Methodist Episcopal Church in the U.S. of America began its labours in this field in 1872. These are carried on in the Yokohama, Tokio, Nagasaki, and Hokodati districts. The agency of the mission comprises 10 foreign missionaries, 9 assistant missionaries, and 51 native helpers. There are 478 in full communion, 160 catechumens, and 13 day schools with 407 pupils. Some idea of the aggressive nature of the work may be gathered from the fact that the mission has no fewer than 83 regular preaching places. A theological seminary, containing last year 26 students, of whom nine were studying theology, was opened on 1st October 1879.

The American Board occupies four principal and fourteen out stations. Sixteen churches have been organized; and it is recorded as an interesting fact that from each of them additions were received during 1879 by profession of faith. From the report of the Board for 1876 we quote the following:—"The success which has attended all forms of evangelical effort in Japan thus far, has been quite beyond the expectation of the most sanguine. The people seem in some measure to have outgrown their old systems of superstition and forms of worship, and to show an unlooked-for readiness to consider the claims of Christianity. There is apparently no limit, but that of men and means, on the part of missionary societies, to the most extensive efforts and the grandest results for the cause of Christ." In illustration, some particulars are given of the progress of the work at Kioto, one of the four stations of the society, in which they have nearly sixty preaching places, where the gospel is regularly proclaimed by some forty-five earnest Christian young men connected with the Training School. The importance of that school cannot be over-estimated. It had an attendance of 88 students last year.

Kioto, a sacred city of about 900,000 inhabitants, is the centre of the religious life, and was for centuries the capital, of Japan. Among the numerous Booddhist and Shintoo shrines to be found there, is a temple built A.D. 1162, containing a thousand idols of large size, each surrounded by a number of smaller ones, the aggregate being estimated at 33,333. Another, belonging to the Monto sect of Booddhists, is said to be the largest and finest in Japan, and contains a statue of the founder of the sect, carved by his own hands. Until 1879, the *American Board* was the only society allowed by Government to carry on operations in the city. Since then, a medical missionary, Dr Gordon, has obtained permission to reside there for five years.

The same report mentions the interesting fact, that one of the Native Christians had "applied for, and received from the Government, permission to translate and sell 'Williamson's Natural Theology.' This is said to be the first permission given by Japan to print a work pleading for the Christian religion."

The Church Missionary Society entered the field in 1869, Nagasaki being the scene of their earliest efforts. Within the last few years these have been extended to Tokio, Osaka, Niigata, and other places. At first the work had to be carried on with the utmost quietness. Baptisms were performed in secret. In one case the convert "was discovered, and imprisoned for two years and a half." But, as showing the progress of the spirit of toleration, we learn that "this same man now preaches Christ without let or hindrance in the streets of the Mikado's capital!" There are seven European missionaries and two native assistants employed by the mission. The native Christian adherents number 88, of whom 30 are communicants. A considerable portion of these belong to the Samurai (*literati*). Some of these, it is hoped, may become agents of the mission.

The Society for the Propagation of the Gospel followed in 1873, and has stations at Tokio and Kobe. The last report mentions the case of a Shinto priest, "who, coming to Tokio from a market town in which Mr Wright (one of the missionaries) had preached year after year without apparent result, presented himself at the mission house and begged to be received as a catechumen. Since then his son has thrown open an hospital, of which he is the proprietor, as a preaching place, and both father and son do their best themselves to explain Christianity to the patients. The hospital is a large building, formerly a Shinto temple."

The Edinburgh Medical Missionary Society, in the person of Dr Palm, has taken possession of Niigata, a city of 50,000 inhabitants, the capital of the province of Echigo, and the only treaty port on the west side of Japan. Dr Palm, by his medical skill, and his kindly judicious bearing towards the natives, has now an established position in the city, and enjoys the cordial co-operation of the Japanese doctors. He has a dispensary where from sixty to seventy patients are treated daily and an hospital accommodating twelve patients, the receipts from whom in 1879 amounted to £316. The buildings formerly occupied having been totally destroyed by fire last year, new and more commodious mission premises have been erected. Miss Bird (now Mrs Bishop), in her most readable book entitled, "UNBEATEN TRACKS IN JAPAN," states that the main object of her visit to Niigata was to learn something respecting Dr Palm's mission. She remarks: "This work seeks the worker, throngs him, crowds upon him. It goes through endless useful ramifications, spreads scientific truth in the treatment of diseases, ... and last, but not least, smoothes the way for the gospel of the good Physician by which it is always accompanied." Again: "The rapid increase of medical missionary work is most surprising. The

work began four years ago (1876), and had to contend not only with prejudices against the Christianity with which it is nobly associated, but against 'foreign drugs,' and specially against surgical operations. In the first year the number of patients was under 500. Last year it exceeded 5000, and 1500 of these were treated in thirteen country stations, in co-operation with native doctors, who supply the medicines under Dr Palm's instructions, &c. . . . . The native doctors have such a high value for 'the English doctor' that, if it were not for passport restrictions, he would constantly be called into consultation by them beyond treaty limits." It may be added that Dr Palm is on terms of most friendly co-operation with the Rev. P. K. Fyson of the Church Missionary Society.

The self-denial of many of the converts is noteworthy. Many illustrations of this might be given. Let one suffice: In *The Foreign Missionary of the Presbyterian Church* of America for April 1878, we read that Mr Hattori, a Government official, and a man of ability and education, in Tokio, on a salary of 35 dollars a month (about £84 per annum), is so fired with zeal to make known the blessed salvation he has found, that he has resigned his position, and become an evangelist on a salary of 15 dollars (about £36 per annum)! This is the more commendable considering that the love of money is strong in the Japanese.

Not the least gratifying feature of the various missions in Japan is the harmony that prevails among the missionaries. Thus one belonging to the Church Mission writes: "We are all, without a single exception, on the closest terms of friendship with our brethren of other communions. It has never been my lot to dwell in the midst of a body of men of different views who seemed to love one another so fervently in the bonds of Christian fellowship as do the missionaries in this district! The

day of intercession was the occasion of a recent manifestation of it. . . ." Missionaries of other churches have given similar testimony. That of Miss Bird may also be quoted in this connection. Referring to the missionaries, she states that they are "far more anxious to build up a pure church than to multiply nominal converts;" and that "the agents of the different sects abstain from even the appearance of rivalry, and meet for friendly counsel, and instead of perpetuating such separating names as Episcopalians, Baptists, Congregationalists, &c., the disciples are called CHRISTIANS FIRST."

A convention of Protestant Missionaries in Japan was held in Tokio in May 1878. There were then labouring in the empire 104 missionaries, including 38 single ladies. Forty-four churches had been organised, and embraced a membership of 1617. Native agents numbered 158, of whom nine were ordained preachers and teachers. There were also 173 students under training as preachers and teachers. The contributions of the native Christians for 1877 amounted to 3552 dollars. The aggregate membership at the present cannot be far short of 3000. Twelve years ago there were not a dozen converts to Christianity in Japan.

A few brief references may be made to some recent events, all strikingly indicative of progress. Thus "the Mikado, who is regarded as a god, who never used the same dishes twice, and who formerly kept himself sacredly from the gaze of all, now reviews his own troops, has had several audiences with foreign visitors and officials," and even condescended to call in "a shoemaker to take the measure of his foot for fine English boots." During 1876 he paid an overland visit to the northern portion of the empire, which was fitted to remove the veil of mystery in which he has hitherto been shrouded, and to impress the mass of the people with the fact that he is human and not divine. The issue by the Government

of a proclamation prohibiting the wearing of the two swords, the ancient badge of pride and idleness, by the Samurai (*literati*); the abolition of punishment to extort confession of guilt; the gradual adaptation of the *Code Napoleon* to the wants of Japan; the adoption of Sunday as a day of rest for all Government offices; the introduction of railway and telegraphic communication, of engineering works, of an efficient postal system, of agricultural improvements, of schools (of which no fewer than 50,000 are contemplated) and colleges, of printing presses, and newspapers and publications of various kinds;—these and other evidences of civilisation, too numerous to mention, introduced and carried forward with an intelligence and rapidity, we venture to think, without a parallel in the world's history, are preparing the way, in happy subserviency to God's own unfailing remedy provided in the gospel, for the regeneration of Japan.

SOUTH AFRICA.

I.—KAFRARIAN MISSIONS.

UNTIL lately, Africa, with an estimated population of upwards of 200,000,000, was the least known and most neglected of the four continents. Happily, however, as the result of the discoveries of Livingstone and subsequent explorers, the special attention of the Protestant churches has been concentrated upon it. We rejoice in this awakened interest, and trust the impulse they have thus received will be intensified, and that an ever-increasing stream of mission influence will continue to flow in upon the moral wastes of this vast continent, until they have been reclaimed, and its down-trodden and degraded sons and daughters have been made to rejoice in the blessed light and liberty of the gospel. For the present our remarks will be confined to the missions in Kafirland.

Kafirland is situated on the eastern boundary between the frontier of Cape Colony and Natal, and is now for the most part under British rule. It is the general name originally (in 1780) applied to the country east of the Fish River; then (in 1836) to all the country east of the Keiskama and Chumie rivers; and more recently (since 1868) to the coast country beyond the great Kei river. According to the Rev. W. Clifford Holden, "the proba-

bility is that before many years have passed away, the remaining tribes of Kafirland will have given in their adhesion to the British Government, and the whole land will be annexed to the British crown; the only two remaining tribes that are left being the Galecas and the Amampondos." The war of 1877-78 has resulted in the destruction of the Galekas, and the Pondos are being annexed.

The population is composed of Kafirs, or as they call themselves Amaxosas, or Xosas, and Fingoes. The latter are in all respects Kafirs, having the same general appearance, the same language, laws, habits, and customs. They are, however, more industrious and persevering, and have shown themselves more friendly to the Colonial Government, and less disposed to engage in war, than the Kafirs proper. The distinction between the two tribes, though comparatively slight and scarcely distinguishable by an ordinary European, is rigidly kept up, and with it a feeling of bitter animosity. Of this the recent war afforded another painful illustration. The feeling thus engendered has been beautifully overcome by Christianity, as at Lovedale, where the Christian natives say, "we are not Kafir and Fingo. We don't know these words. We are *Amakristu*."

As a people, the Kafirs (using the term in its comprehensive sense), although possessing some of the features of the negro race, are not negroes. Mentally and physically they are far superior, being one of the finest of uncivilised races. One writer has described them as "magnificent savages." While not possessed of Saxon energy and power of endurance, they come, perhaps, nearest to the Saxons in these respects. They are a finely-formed body of men, bold and warlike, with a large amount of intelligence, good sense, and mental capacity. They are also very fond of their children, both boys and girls being well cared for, girls more than

boys, perhaps; there is at least none of the inhuman cruelty towards them to be met with in some other heathen lands. But, withal, they are for the most part still lying in the deep degradation of heathenism.

Religion, in the ordinary acceptation of the word, the Kafirs have none. Priests, temples, idols, or forms of worship, are conspicuous by their absence. There are some traces of a faith that may once have been possessed, as in a rite resembling that of circumcision, along with certain feasts called sacrifices. But that is all, or nearly all. Religion, in short, "has to be created, and not merely corrected." In these circumstances, we need not be surprised to learn that the Kafirs are an easy prey to various forms of superstition. Some of these are foolish and debasing enough; others of them, as for instance, the belief in witchcraft, have in time past been used by the chiefs especially as a means of enriching themselves, and have been attended by the most fearful atrocities, reminding one of what is said in Scripture of the dark places of the earth being the habitations of cruelty.

The first pioneer missionary to the Kafirs was Dr John Vanderkemp, the son of a minister of the Reformed Dutch Church at Rotterdam, and in the earlier period of his life an officer in the Dutch army. After retiring from the army, Vanderkemp graduated with distinction as a medical student at Edinburgh; and for some years after the completion of his course practised as a doctor of medicine at Middleburgh. Having become the subject of divine grace, he offered his services to the *London Missionary Society*, by whom he was sent to Kafirland, with three other labourers, towards the close of 1798. The translation by him into Dutch of the London Society's appeal resulted in the formation in 1796 of the *Netherlands Missionary Society.*

It is sad to think that it was a white man, living on

the frontier, who tried to prevent the introduction of the gospel into Kafraria. He warned Gaika, a leading chief, that if he allowed Vanderkemp to settle in his territory he would be poisoned, representing that the poison was in the brandy, which he never doubted Vanderkemp carried with him, and would offer him. When, however, Gaika discovered that the missionary had no brandy, and never carried any, he felt he had been deceived, and readily allowed him to reside in the immediate neighbourhood of his principal kraal. Vanderkemp's position, notwithstanding, was one of much discomfort; and at length it became so critical that after eighteen months' residence there, he was under the necessity of removing within the Colonial boundary, where he laboured for some years, first at Graaf Reinet, then among the Hottentots at Algoa Bay, and last of all at Bethelsdorp. He died in 1811.

The trying work which Vanderkemp was reluctantly obliged to abandon was resumed in 1816 by the Rev. Joseph Williams, also an agent of the *London Missionary Society*, who, with Gaika's concurrence, established himself on the Kat river, not far from Fort Beaufort. After little more than two years, his exhausting labours were brought to a fatal termination.

Williams was followed in 1820 by the Rev. John Brownlee, of the same Society, who, having "accepted an appointment as the Government missionary, selected a very suitable site on the Chumie river," but, having resigned his appointment under Government and renewed his connection with the Society, removed about 1826—a few years after the settlement in the same district of agents of the *Glasgow Missionary Society*—to the banks of the Buffalo river, where he planted a mission on a site on which King William's Town, the capital of Kafraria, now stands, and which is still one of the principal stations of the Society. Mr Brownlee died a few years ago, after

more than fifty years' devoted labour. He is spoken of as "one of the grandest, simplest, most patient of men; one of the truest, most honourable, and accomplished of missionaries . . . . .; one of the benefactors of South Africa." A small tombstone marks the spot where he rests.

The work thus begun has been vigorously prosecuted by the London Society. At the present time operations are carried on in Kafirland at Algoa Bay, King William's Town, Hankey, Graaf-Reinet, Blinkwater, Philipton, Knapp's Hope, Peelton, and at a number of out-stations. The Society occupies some of the more important towns in the Cape Colony. But effect is gradually being given to a resolution adopted by the directors to withdraw from districts in South Africa where evangelization has long been carried on and a measure of maturity has been reached by the congregations. The desire of the Society is to confine its efforts as far as possible to more purely heathen regions.

The *Glasgow Missionary Society* falls next to be noticed. The first missionaries sent out were the Rev. W. R. Thomson and Mr John Bennie, the latter of whom was ordained a few years after his arrival. They settled on the Chumie river in November 1821. The Rev. John Ross joined them from the same Society in December 1823. A few weeks thereafter these three brethren constituted themselves into a presbytery, the first that had been formed in Africa. The last-named venerated missionary was called to his rest and reward in June 1878, after fifty-five years' toil, during which he never once visited his native land.

Lovedale Mission Station—not the present Lovedale, but what is now known as Old Lovedale, so called after Dr John Love—was formed in 1824; and the mission having been reinforced in 1827, other two important stations were occupied in 1830, viz.: Pirie, the scene of Vanderkemp's early labours, on a tributary of the

Buffalo river, on the eastern side of the Amatole Hills; and Burnshill, got from Sutu, mother of Sandili, and wife of Gaika, built on a commanding situation on the face of a ridge of a hill, near which is Gaika's grave, and around the base of which flows the impetuous Keiskama. The position of this latter station is described as "one of the most beautiful spots in Kafraria." The destruction of the mission buildings at Lovedale through the war of 1835, suggested the propriety of a change to a more suitable site, which was found on the west bank of the Chumie above its junction with the Keiskama. To this new location accordingly both the work and the name (Lovedale) were transferred, where stations have been formed successively at Cunningham, Blythswood, and Duffbank in the Idutywa Reserve.

In 1837, in consequence of the Voluntary Controversy, which was then exciting much interest in Scotland, an amicable separation took place in the Society as well as among the agents abroad. Henceforward the work was prosecuted by two bands, not, however, in the spirit of unholy rivalry, but in brotherly co-operation. The one embraced those missionaries who afterwards threw in their lot with the Free Church of Scotland, and the other those now represented by the United Presbyterian Church. The former retained the stations just named; the latter continued to occupy the original station on the Chumie, about nine miles north-east of Lovedale. The operations of the Free Church Mission were extended in 1868 to the Transkei territory.

An event of great importance in its bearing on the present and future wellbeing of South Africa was the opening, in July 1841, of the Lovedale Seminary, which aimed not only at giving a superior education both to Kafirs and Europeans, but also at raising up from among the former a staff of qualified teachers and preachers. The name of the Rev. William Govan will ever be asso-

ciated with it as its founder, and for thirty years its painstaking, devoted, and highly-esteemed superintendent. On his retirement in 1870, the direction devolved on the Rev. Dr James Stewart, under whose able and energetic superintendence the Institution has attained to a position of unexampled prosperity. It has a male and a female department. The former, according to last returns, contained 310 pupils, of whom 30 were European boarders, 200 native boarders, 58 apprentices, and 22 day scholars. In the latter there were 97 girls, —in all, in both departments, 407. The fees for board and education amounted to nearly £2000.

A considerable number have gone forth from the Institution as teachers, and now occupy positions of usefulness in different parts of the country, and in connection with different churches or societies. As regards preachers, it is to be noted that it was not until a comparatively recent period that the higher or college department was organized. Already, however, it has borne most precious first-fruits. The native pastors at Lovedale and Macfarlan are not only men of high Christian character, but in respect of mental capacity and preaching gifts they are, to say the least, above the average, and would do credit to any mission. They are almost equally at home in the use of both Kafir and English.

Training in the industrial arts is a marked feature of the work at this station. This was set agoing at the suggestion and by the generous help of Sir George Grey, one of the most enlightened governors who have ruled over the South African colonies. The departments are as follows: — waggon-making, blacksmith, carpentry, book and stationery, printing, bookbinding, and telegraphy. Connected with these there are, as already stated, fifty-eight native apprentices under eight European masters. Some thus trained have "set up" in business elsewhere on their own account, and are said to be doing

well; and it cannot be doubted that such training is fitted to help materially in the elevation of the Kafir race, inasmuch as it strikes at the root of those habits of indolence which are one of their outstanding characteristics. It is one of the principles regulating the conduct of the Institution that *all* the pupils should be trained to work, and it is one strongly insisted on by Dr Stewart. Accordingly, the pupils may be seen with their spades, rakes, &c., going to or returning from the adjoining fields belonging to the Institution, where they spend in manual labour a certain portion of time daily. The same principle applies to the girls' Institution. A branch of the Lovedale Institution has recently been erected at Blythswood, in the Transkei territory, towards which the Fingoes subscribed the sum of £4800. It is named after Captain Blyth, Civil Commissioner of the district, who materially aided Dr Stewart in its orgination. Its beneficent work was arrested by the war of 1877-78; but it is being gradually brought into efficient working order.

It would be to leave an altogether erroneous impression were we to omit to mention that the evangelistic element is largely infused into the work of this Institution in its varied departments. Let a few facts suffice by way of illustration. Among other meetings, one is held every Wednesday at noon, when the lesson-book, and the hoe, and the saw, and the hammer, and the needle are all laid aside—when the entire machinery of the various establishments is, as it were, for the time being, arrested—and when missionaries, teachers and pupils, masters and apprentices, European and native, male and female—*all* for one hour gather together to invoke the divine blessing on the entire work of the Institution.

Again, it may be mentioned that from thirty to sixty of the students and more advanced pupils go out from Lovedale every Sabbath to many of the neighbouring heathen kraals. These Christian workers go in small

companies, converse with the people, gather them together for a short service, instruct the children, and otherwise endeavour to bring gospel influences to bear upon them.

Still further: from time to time the truth taught and enforced in the Institution and out of it found an entrance into the receptive minds of the pupils. Accordingly, there has all along been more or less of the Christian element among them. But in 1874 there was vouchsafed, "as the answer to long-continued and faithful labours, to much believing prayer, and to earnest and pointed spiritual effort, a great shower of blessing." It is spoken of as "a year never to be forgotten in the spiritual history of Lovedale." And well it might, for about a hundred of the pupils at that time professed to have given themselves to Christ; and although some proved insincere, by far the greater number have been steadfast in their Christian profession. This was especially the case with the European boarders, nearly all of whom, to the number of about 30, were brought under spiritual concern, and some of whom are fine Christian young men, not ashamed to own their Lord. The influence of the converts for good has been especially felt in the industrial departments. Not a few of the youths "are preparing themselves for a life of usefulness; some as preachers, some as medical missionaries, and a number as teachers."

Once more: When, in 1876, Dr Stewart made an appeal to the Christian Kafir youths to accompany him to Livingstonia as the first missionaries of their race to Central Africa, no fewer than fourteen volunteered. Some of these could not be spared from their posts at the time, and others were not sufficiently equipped for such an enterprise; but six were selected, all of whom, with one exception, eventually went forth to that field of unbroken heathenism. Nor was the missionary spirit confined to the male sex. In the words of the superinten-

dent of the female institution, "several of the young women were quite ready to go if they could be taken, and that *not* from mere excitement, but having counted the cost."

By last returns, the aggregate number of communicants in connection with the missions was 2032, the number admitted on profession since their commencement being probably not fewer than 4000. The scholars numbered 2647.

The missions afterwards adopted by the *United Presbyterian Church* may be said to have taken their rise from 1837, when the separation in the constituency of the Glasgow Missionary Society took place. The first missionary sent out by the Society, and adhering to the principles of that church, was the Rev. William Chalmers, who arrived in 1827. He died at the early age of forty-five, after twenty years devoted labour.

Perhaps the most notable fact connected with the missions of this church in Kafirland is that it had among her agents the first highly-educated ordained native minister. Tiyo Soga, a son of one of Gaika's chief councillors, was born in 1829. He was educated and trained first at the Mission School on the Chumie, under Mr Chalmers' loving care; afterwards—from 1844 to 1846—in the Lovedale Institution: and from 1846, when he came to Scotland, to 1848, in the Glasgow Free Church Normal School. He was baptized by Dr William Anderson, in John Street Church, Glasgow, on 7th May 1848; and returned to Kafraria, as a catechist, in the beginning of the following year. In 1851 he again visited Scotland, for the purpose, as he himself explained, of attending the Theological Hall, "in order to learn better how to preach Christ as my *known* Saviour to my heathen countrymen who *know Him not.*" His studies completed, he was ordained in Glasgow on 23d December 1856.

Having returned to his native land in July 1857, he commenced work as an accredited missionary at Emgwali, about thirty miles beyond King William's Town. In 1868 he removed, by the desire of his brethren, to Tutura, beyond the Kei river, as Kreli's missionary, where he laboured with characteristic zeal until his lamented death on 12th August 1871. Such, briefly, are the leading facts in the life of this singularly interesting "model Kafir," as he is described in the tablet which has been fixed in the eastern wall of the church at Emgwali. Our readers are referred to the memoir by the Rev. J. A. Chalmers, for full details of his missionary labours.

The war of 1877-78 proved a serious hindrance to the progress of the work, and resulted in the destruction of much valuable mission property. The tide receded, but only for a time. It is again flowing in, and with greater volume. For the gratifying statement is made that, although the war fever still prevails among all classes and tribes, and in many ways injuriously affects the work, the attendance on ordinances is increasing, the number of candidates in the Catechumen's classes is larger than in former years, and the desire for school instruction is more earnest and wide-spread. Several of the stations were broken up during the war. Those now occupied are Glenthorn, Emgwali, Paterson, Adelaide, Somerset and Glenavon, Columba, Tarkastad and Tarka, and embrace a membership of 1200, with 440 candidates, and 900 pupils in eighteen week-day schools, superintended by six ordained European missionaries, two European female teachers, and twenty-two native agents.

Wesleyan missions to the natives of Kafirland may be said to have originated in connection with a Parliamentary proposal in 1819, to establish an English settlement on the eastern boundary of the Cape of Good Hope. From the first the Society considered it a paramount duty

and in full accord with its constitution, to devote special attention to the spiritual interests of the colonists. And hence, when the Rev. William Shaw, who had previously offered his services to the Society, expressed his readiness to accompany the first emigrant party, in accordance with regulations framed by the Government providing for the establishment and perpetuation of Christian institutions among the settlers, these were readily accepted, and he was accordingly sent forth as one of their accredited missionaries "in the special capacity of chaplain or minister to this party of British settlers." Mr Shaw arrived in May 1820, the first station occupied by the settlers being at Salem, in the district of Albany, or the *Zuur Veldt* ("sour grass" country), which extended along the line of coast from Bushman's river to the Great Fish river for about fifty miles.

But the efforts of the Society have by no means been confined to the spiritual welfare of European settlers. On the contrary, Wesleyan missionaries were the first to carry the gospel to the benighted Galekas and Pondos. One of the first attempts by a missionary of this Society to start a native mission had an early and tragic termination. The Rev. William Threlfall, who had been sent out to assist Mr Shaw, was earnestly desirous of labouring among the heathen rather than among the British settlers; and having been introduced to Captain Owen of the Royal Navy, who had command of a surveying squadron on the eastern coast of Africa, and who offered to put him on shore at Delagoa Bay, which was represented as a most promising opening for a mission, he accordingly proceeded thither in the early part of 1823. The unhealthiness of the climate, however, necessitated his removal after a year to Kamies Berg, in little Namaqualand, about 700 miles from Kafirland, where a Wesleyan mission station had been established in 1816 by the Rev.

Barnabas Shaw.* Not long after, Threlfall and an excellent native missionary were barbarously murdered while on an evangelistic journey to the Great Namaquas on the western coast.

Meanwhile Mr Wm. Shaw, who from the first contemplated a mission to the heathen in Kafirland, had been making earnest endeavours to carry out the design, in which he was much encouraged by Mr Thomson, one of the agents of the Glasgow Missionary Society. In furtherance of it he undertook two preparatory journeys (the first in August 1822), and also addressed repeated applications to the Government for leave to establish a mission in the coast district in the country of the so-called Congo Kafirs, under the chief Pato. At length, in June 1823, after obtaining the consent of Gaika, who was recognised as king or chief authority over all the border tribes, the desired sanction was given. The necessary preparations being completed, Mr Shaw and Mr Shepstone, with their wives and children, left Graham's Town on 13th November following; and after being exposed to many hardships and perils, they reached their destination on the 5th December.

The spot on which Shaw raised the standard of the Cross was named Wesleyville, the particular tribe among whom his labours were carried on being the Amaqunkwebi, of whom Pato, along with his brothers Kobi and Kama, were then the chiefs. In the February following the planting of the mission, Shaw paid a visit to the colony, taking with him the chief Kama and two or three of his attendants; and as no Kafir chief had visited the

* Mr Barnabas Shaw was, strictly speaking, the first Wesleyan missionary to the natives of South Africa. He was providentially led to Namaqualand in consequence of the Governor at the Cape refusing him permission to exercise his ministry there. He died in 1857. Mr William Shaw died in 1872. Both missionaries were held in the highest veneration, alike in Africa and in this country, on account of their abundant labours.

colony for many years previous, the event created considerable interest. The hospitality shown him, and especially what he witnessed in the English chapels which he attended, produced the happiest effects upon him both at the time and subsequently. "At one of these services," writes Mr Shaw, "though not understanding our language, he had been seized with an apparently irresistible emotion, and shed floods of tears." On his return to his own land he became an earnest inquirer after the truth; and on 19th August 1825—notwithstanding obstacles of no ordinary kind—he and his wife were baptized, the latter being the daughter of the great chief Gaika, and sister to Maqoma, the well-known leader in some of the Kafir wars. "From the great event of his decision, and the action taken upon that decision, Kama never swerved or drew back, but for fifty years maintained his integrity against all seducers and opposers." He was the first Christian Kafir chief, and afforded a noble illustration of the power of divine grace.

"As things did not move on very smoothly betwixt Pato and Kama, the latter separated from the former, taking so many of the people with him as chose to share his fortunes." After remaining for about three years at Newtondale, not very far from Pato, he removed again (in 1838) with his people, about 120 miles northward, to a part of the country claimed by the Tambookies, the station being afterwards named Kama-Stone, to perpetuate the name of the chief and of the first missionary in charge, the Rev. W. Shepstone. At the close of the war (1850-52), the Government gave Kama and his people a tract of country along the Keiskama river, from Middle Drift downwards, as a reward for their loyalty and fidelity, and with the view also "of forming a breakwater against any future incursion of barbarous tribes." Thither, accordingly, Kama and his people removed in 1853, and formed what is known as Annshaw Station,

one of the most successful mission stations in the country, embracing in the circuit upwards of 1000 members. The "Kama Memorial Church" was erected at Annshaw a few years ago, at a cost of fully £3000. Among other principal stations of this Society in Kafirland are Mount Coke, where a mission press was kept by the late Rev. W. J. Appleyard (the resident missionary), he having also rendered important service in the cause of Bible translation;* Butterworth, among the Amagaleka tribe, beyond the Great Kei river; Clarkebury, in the country of the Abatembu—with a boys' boarding school; and Buntingville, among the Amampondo nation, under the great chief Faku. The Graham's Town district embraces a native membership of upwards of 5000, and the Queen's Town district fully 4000. In the former district, however, a considerable proportion of the congregations are in the eastern province, outside of Kafirland proper. At the station of Heald Town, in the same district, there is an Institution for training preachers and teachers. Forty-six students passed through it last session.

The MORAVIAN MISSIONS deserve more than a mere passing notice. In 1827 the mission conference at Genadendal deputed two of the brethren to make a preliminary investigation of the Tambookie territory to the north of the Kat Mountains. The following year witnessed the commencement of the work. The missionaries, Lemmertz and Hoffmann, with their wives, encamped on the banks of the Oskraal, intending to settle there. "Roads there were none, and the country presented the

* The small press from which the first printing in the Kafir language was issued, including Scripture extracts and the Lord's Prayer, was taken out by the Rev. John Ross from the Glasgow Missionary Society in 1823. A strong desire having arisen to improve upon Mr Appleyard's translation of the Bible, a Board, representing different churches and societies, has been engaged for some years in the work of revision.

aspect of a grass-covered wilderness, inhabited only by wild beasts." Acting on the advice of Major Dundas, the civil commissioner of Somerset, they removed after a week to the banks of the Klipplaat, a tributary of the great Kei river. The site fixed on was 3500 feet above sea-level. The station was afterwards named SHILOH.

At the outset of the work the missionaries were greatly helped by a remarkable native woman, named Wilhelmina, the wife of a Hottentot, who had, with her husband, settled at the station. Some idea of her character and helpfulness may be gathered from the following incident. A feud had arisen between two neighbouring tribes. The defeated one sought the protection of the British Government. The other, which was believed to have been the aggressor, was punished by a fine of many head of cattle. Bowana, the chief, assumed that the missionaries had influenced the Government, and, incited by Mapasa, his bloodthirsty son, plotted their destruction. Mapasa undertook to carry the project into execution, and proceeded with that view to the station. "It had been previously arranged that, at a given signal, the missionaries were to be massacred, whereupon a general slaughter was to follow. Ignorant of the meaning of the warlike head ornaments, the missionaries permitted a part of the warriors to enter their dwelling, and engage in conversation through the interpreter, Daniel, and then on the assertion that he rendered the meaning wrongly, through one of Mapasa's own men, were proceeding to carry their project into execution, when, just at the right moment, Wilhelmina suddenly appeared. While working in the garden she had caught sight of the warlike equipment of the visitors, and trembled for the safety of her beloved teachers. Instantly her resolution was formed, and pressing through the group of savages, each of whom held his spear in his hand ready to strike at a word from the chief, she stands before them all, and with undaunted courage reproaches Mapasa for appearing in such warlike

fashion and with manifest evil intentions, declares to the missionaries that this useless conversation must cease, and orders Mapasa at once to depart. The fierce and cruel chieftain's son, completely overcome by her manner, instead of killing both the missionaries and the woman who dared to intrude on an assembly of men, withdrew peacefully with his men, and actually formally apologised a few days afterwards. Faith and love had made a noble heroine of lowly Wilhelmina, and it is needless to say that a deep feeling of gratitude to the Lord filled the hearts of the missionaries and their followers." It is added that "Mapasa's hatred continued unabated, but so did the Lord's care for Shiloh and its people, and faithful Wilhelmina was often used by Him as the channel for His protection and blessing."

The onward progress of the work was interrupted by the war of 1835, and then by that of 1846-7. Many stations of the English and Berlin Missions having been destroyed during this second outbreak of hostilities, most of the agents of the latter society took refuge in Shiloh, which had to be stockaded, and was burdened with a garrison, numbering often 2000 men. It was a time of much anxiety and suffering. As soon as peace was concluded, one of the brethren sought an audience with Sir Harry Smith, the Governor of Cape Colony, with a view to obtain in the district to be annexed to the colony as much land as might support the inhabitants of Shiloh, and afford pasture for their herds. He most readily acceded to the request, and "expressed his wish that the Brethren's Church could begin ten more stations on the frontiers, for which he would willingly grant land, being convinced that such missions were better than military posts, and that through them wars could be averted which cost millions of money." He visited the station in person, and after his departure "the surveyor arrived, and the promised estate was handed over to the brethren for missionary purposes."

Soon after two new stations were formed, named MAMRE and GOSHEN. Both were destroyed in the war of 1850-1, and the latter only was re-occupied. During that war Shiloh also was partially destroyed. It did not "lose its warlike aspect, and resume the peaceful appearance of a mission station," until 1853. Grateful mention is made in this connection of the Rev. Henry Calderwood, for many years an honoured missionary in Kafirland of the London Missionary Society, and afterwards civil commissioner of the district in which Shiloh was situated. "He was not only an able administrator of the affairs of the country, but a faithful servant of Christ. Many a time has he ended an official visit to Shiloh by a warm-hearted missionary address in the church."

Sir George Grey, who succeeded to the governorship, visited Shiloh in 1858, expressing much satisfaction with the operations of the mission, and especially with the workshops, in which native youths were taught various trades. He entered freely into conversation with old Carl Stompjes, Wilhelmina's husband (he died a few years afterwards in his eighty-ninth year), and thereafter with Wilhelmina herself. "With many tears, she said, 'Oh, my lord governor, I am deeply concerned about my poor people, the Kafirs. How many of them know nothing about the Word of God! More must be done for them; more missionaries must be sent. You are a mighty gentleman, and have great influence. Do show your power by causing more missionaries to be sent and new stations founded.' The governor's heart was deeply touched by this fervent appeal."

The records of this mission contain many testimonies to the blessing that rested on the labours of the missionaries. "Thus, in July 1867, a Kafir boy, Jantye Msileni, on his death-bed edified all who came near him by his words. He was also the means of quickening many who were spiritually dead, not only by giving expression to his

own childlike and unshaken faith in the Saviour, and to his assurance of the forgiveness of his sins, but by admonishing those that visited him, in a modest but forcible manner, to take to heart what they had so often heard about Jesus and his free and full salvation." Here is another case: "From the year 1869 the remarkable conversion of a Kafir is recorded. He had for several years been an inhabitant of Shiloh, but had remained a wild heathen, so fierce and uncontrollable in disposition, that every one avoided him as far as possible. Among his countrymen he was generally known by the name of 'Wild Tseo.' During a severe illness this man was, by the Spirit of God, brought to a better state of mind. Feeling the load of his sins, he sought pardon and peace, and at length received the Saviour by faith, and was baptized."

The mission, territorially and otherwise, had become so extended that, in 1869, in accordance with a resolution of the General Synod, the field was divided into two provinces, the Western and the Eastern, each with its own president. The Western district embraces seven congregations, with five out-stations; that of the Eastern, four stations, one of them Baziya, being in what is known as Independent Kafraria. Shiloh is comprised in the latter division. Neat, comfortable churches, as well as schools, have been erected at the various stations. The building of a new church at Shiloh in 1870 "had been the means of awakening the dormant powers of the congregation, and stirring it up to a really extraordinary activity and cheerfulness in giving. Altogether the inhabitants of Shiloh contributed in cash and labour about £500 for this object." The jubilee of this station was celebrated on 20th May 1878.

The unjustifiable war waged by the Cape Government with the Basutos during 1880 proved a serious hindrance to the work of the mission. Three of the principal

stations were destroyed, the expense of restoring and refurnishing the buildings being estimated at £4500. The deserted stations, with the exception of Entwanazana, have been reoccupied, the bulk of the natives have returned to their homes, and the labours of the mission are once more in active operation.

Strange as it may seem to some, it is nevertheless the fact that the females are even more opposed to the gospel than the men. This is one of the great hindrances to the prosecution of missionary work among the Kafirs. The reason is this: The practice of buying and selling wives is regarded by them as necessary to constitute legal and honourable marriage. A respectable Kafir or Fingo woman, in her uncivilised state, would consider herself degraded were cattle not given for her by her husband. Unlike the Hindoo, a Kafir is considered rich when he has a number of daughters. They are a marketable commodity. On this account the chief Sandili removed his daughter from under the care of Tiyo Soga, from whom she received much careful training, and compelled her to dress and live as a heathen girl. He knew that if she were to be married as a Christian and to a Christian, it would be a loss of so many head of cattle. Before such a consideration everything must give way.

But over all obstacles the gospel is steadily, though it may be slowly, triumphing. The rock of Kafir heathenism is hard; but some precious bits have already been broken off, and in due time the entire mass will be dislodged.

II.—MISSIONS IN BECHUANALAND AND NAMAQUALAND.

BECHUANALAND lies more in the direction of the interior of the great African continent than Kafirland, and embraces the region to the north of the Orange river, having near its western boundary a great undulating expanse of sand, known as the Southern Sahara.

The work among the Bechuanas was peculiarly difficult. "Living at a great distance from civilised society, they were remarkable for their barbarous independence and national pride." Being entirely destitute of religious ideas, the missionary in consequence had nothing whatever to work upon. The gross darkness which enveloped them was unrelieved by a single ray of light. In the words of the Rev. John Campbell, "They looked on the sun with the eyes of an ox." Such subjects as the existence of a Supreme Being, the Creation, the Fall, Redemption, the Resurrection, and Immortality, appeared to them "more fabulous, extravagant, and ludicrous than their own foolish stories about lions, hyenas, and jackals." Thus, on one occasion, when Moffat was endeavouring to explain some of these subjects, a chief who had been listening attentively said to those about him, "Open your eyes to-day; did you ever hear fables like these?" Moffat adds: "This was followed by a burst of deafening laughter, and on its partially subsiding, the chief begged me to say no more on such trifles, lest the people should think me mad!" Slaves of custom, the Bechuanas clung to their customs with extraordinary tenacity. This proved one of the great barriers to the introduction of the gospel among them. A more uninviting and unpromising field of missionary labour could hardly be conceived.

The earliest attempt to carry the gospel to the Bechuanas was made in 1800 by Messrs Edwards and Kok, agents of the Dutch Missionary Society in Cape Town. It proved unsuccessful. The former turned his back altogether upon missionary work, and died a hoary-headed infidel farmer; the latter, who is said to have been a devout man, on going one morning to look after his flock, was waylaid by two of his own men, Bechuanas, and shot dead on the spot. They were succeeded by the travellers Lichenstein in 1805, and Burchell in 1812, and during the latter year by the well-known Rev. John Campbell, who may be regarded as the earliest pioneer missionary to the Bechuanas, the two agents of the Cape Town Society being known among the Batlapings rather as traders than as missionaries. In accordance with a request made to Mr Campbell by the chief Mothibi, who said, "Send missionaries, I will be a father to them," the London Missionary Society appointed Messrs Evans and Hamilton to Lattakoo, which they reached in 1816. Their hopes of a welcome were, however, doomed to disappointment. The Bechuanas, with Mothibi's consent, reyoked the waggons of the missionaries, and sent them away, hooting after them in genuine heathen fashion. They did not want "the teaching," fearing it would be with them as with the people of Griqua Town, "who," they said, "once wore a 'kaross,' but now wear clothes; once had two wives, but now only one."

The next attempt to introduce the gospel among these people was more successful; and as Robert Moffat was mainly instrumental in laying the foundations of the mission, we shall briefly notice the circumstances that led to his entrance on mission work in South Africa.

This distinguished and venerated friend of the African race, still happily spared to further the great work of his life, was born in 1795 in the village of Ormiston, near Haddington. Bred to the occupation of a gardener, he

obtained a situation first in the neighbourhood of Inverkeithing, and afterwards in Cheshire, to which latter place he removed while yet a youth. There he prosecuted with much diligence the study of botany and horticulture. On entering the town of Warrington one day, a placard intimating a missionary meeting arrested his attention.

Robert Moffat.

It proved the turning-point of his life. The meeting had already been held. But the matter was not to be dismissed from his thoughts. The eye affected the heart; and ere long his musings issued in the surrender of himself to God, and of his life to the futherance of His cause among the heathen.

Having obtained the consent of his parents to become a missionary, Moffat offered his services to the London Missionary Society; and these having been accepted, he was ordained with eight others, including John Williams,

in Surrey Chapel, in October 1816. On the last day of that month he sailed for South Africa, to which field he had been designated. On arriving at Cape Town, he endeavoured to proceed to the interior, his desire being to commence missionary operations beyond the Colonial boundary. For this, however, the sanction of the British governor was necessary. For a time it was stoutly refused, just as it was in the case of the pioneer missionaries to India, and for similar reasons. At length, after a detention of eight months, accompanied by another missionary, he found his way to a sphere of usefulness beyond the Orange river, "where a Hottentot family, known as the Africaners, had gathered a body of marauders about them, and fixed their abode." The outrages committed by this chief had caused his very name to be a terror through Namaqualand, as well as of the colonists south of the Orange river.

Before proceeding further with the story of Moffat's life and labours, and before resuming the narrative of the mission to the Bechuanas, it may be well at this point to give a brief account of the work in Namaqualand. It is a wild and desolate region on the west coast, lying to the north of the Orange river and the land of the Damaras along the western coast, and having as its eastern boundary the extensive sandy desert already referred to. Early in 1806, Christian and Abraham Albrecht crossed the Orange river with the view of planting the gospel among the lawless tribes who took refuge in that inhospitable region. These tribes included Hottentots, Corannas, Namaquas, and Bushmen, and were estimated at about 20,000. It was a bold and dangerous enterprise. Their first station they named *Stille Hope* (Silent Hope). Their life there, and afterwards at *Blyde Uilkomst* (Happy Deliverance), was one of great privation and self-denial, their anxieties not being lessened by their proximity to Africaner. From prudential considerations they removed

to Warm Bath, about a hundred miles to the west of Africaner's location. Thither, however, he found his way, and there accordingly he first heard the gospel. Circumstances occurred which necessitated the removal of the mission to Pella, south of the Orange river. About 500 of the Warm Bath people joined the mission there. The career of these devoted brothers was brought to an early termination. Abraham died at Honing Berg on 30th July 1810, his last words being, "I go to Jesus—I am a member of His body," with the charge to his attendants, "Cleave unto the Lord." Christian died in 1812 at the Cape, whither he had gone for medical advice. He left behind him "a bright testimony of zeal, love, and self-denial seldom equalled." Previous to his death he had the unspeakable privilege of making peace with Africaner (for there had been a serious rupture between this blood-thirsty savage and the mission), and of seeing the standard of the Cross erected in his village.

The Rev. John Campbell is also intimately identified with the mission in Namaqualand. On arriving at Pella, he wrote a conciliatory letter to Africaner, to which the chief sent a friendly reply.

Undeterred by the reports of Africaner's bloodthirsty character and lawless proceedings, Moffat heroically made for his kraal, exhibiting then, as throughout his lengthened and chequered career in Africa, unwavering trust in God, and insensibility to fear. The story of Africaner's conversion is so well known that it is unnecessary to reproduce it here. Suffice it to say, that the interest in divine things first excited in him under the ministry of Christian Albrecht, was developed and by God's blessing brought to a blessed issue under that of Moffat. "Look!" said a Namaqua chief to Moffat, gazing at Africaner, "there is the man, once the lion, at whose roar even the dwellers in far distant hamlets fled

in terror from their homes." And "the change thus effected in his heart was lasting." "During the whole period I lived there," says Moffat, "I do not remember having occasion to be grieved with him, or to complain of any part of his conduct; his very faults seemed to 'lean to virtue's side.' One day, when seated together, I happened, in absence of mind, to be gazing steadfastly on him. It arrested his attention, and he modestly inquired the cause. I replied, 'I was trying to picture to myself your carrying fire and sword through the country; and I could not think how eyes like yours could smile at human woe.' He answered not, but shed a flood of tears." When near his end, Africaner summoned all the people together, like Joshua of old, and gave them directions as to their future conduct, urging them especially with all earnestness to "live peaceably with all men." The dying words of this remarkable trophy of divine grace were these: "I feel that I love God, and that He has done much for me, of which I am totally unworthy. My former life is stained with blood; but Jesus Christ has pardoned me, and I am going to heaven." His son, lately deceased, alas! did not profit by the noble Christian example set him; but, like his father in his earlier years, was a bold, restless, and ferocious chief, constantly at war with the neighbouring tribes, and a continual source of anxiety and trouble to the missionaries.

The mission in Great Namaqualand (for there is a Lesser Namaqualand,* south of the Orange river, having also important missions) and Damaraland, begun by the London Missionary Society in 1810, continued by the Methodists in 1817, since 1840 has gradually, but now entirely fallen into the hands of the Rhenish Missionary Society. The mission reports upwards of 15,000 baptised,

* Reference has already been made to the founding of a Wesleyan Mission station there. See page 155.

6599 communicants, and 3379 under Christian instruction—quite a remarkable result, considering the nomadic character of the various tribes inhabiting that singularly desolate and ungenial country. "Many of the stations among these tribes are large; in one there are 900 members. Commodious well-built churches have been erected, the services are conducted with great religious decorum, and fruits of sincere piety have been gathered." The Scriptures, and other Christian books, and hymns, have also been translated into the Namaqua tongue, which is said to be the purest, perhaps, of the Hottentot dialects.*

To return to the mission in Bechuanaland: Mr Hamilton, who was so unceremoniously denied permission to settle at Lattakoo in 1816, made another and more successful attempt. He was on this occasion accompanied by Mr Read, who, by kindness and perseverance, succeeded in softening Mothibi's opposition, and in securing a footing for the mission. Mothibi having mustered a large expedition against the Bakuenas, about 200 miles to the north-east, was repulsed, many of his people being slain, and the chief himself, wounded in the foot, narrowly escaping with his life. Soon thereafter, Mothibi, with the majority of his people, removed from Lattakoo to the Kuruman river. This was in 1817. In 1820, Mr Campbell again visited the country in company with Mr and Mrs Moffat. And Mr Read having returned with Mr Campbell to the Colony, Moffat was, in 1821, permanently transferred to this new field, with Africaner's full consent, though not without many expressions of regret; and for many years he shared with Mr Hamilton the labours and anxieties of the station.

* The Society carries on missionary operations also at ten stations in the Cape Colony, in connection with which there is an aggregate of upwards of 10,000 baptised members.

From the first, Moffat thoroughly identified himself with this savage people. In the words of another, "regardless of their filth, and fearless of their ferocity, he went and lived alone among them." One illustration will suffice to show at once the character of both missionary and people. During a time of severe drought, when the heavens were as brass and the earth as iron, the cattle were dying rapidly, and the emaciated people were living on roots and reptiles. The rain-makers were consulted. They attributed the cause of the drought to the prayers of the missionaries, and to the bell of the chapel, which they said frightened the clouds! The chief soon appeared at the missionaries' door, spear in hand, with twelve attendants, and ordered them to leave the country, threatening violent measures if they refused. Mrs Moffat, with a baby in her arms, stood by, watching the result. Looking the chief straight in the face, Moffat calmly replied: "We were unwilling to leave you. We are now resolved to stay at our post. As for your threats, we pity you; for you know not what you do. . . . If resolved to get rid of us you must take stronger measures to succeed, for our hearts are with you. You may shed my blood, or you may burn our dwelling; but I know you will not touch my wife and children; and you will surely reverence the grey head of my venerable friend (pointing to Hamilton, whom he modestly styled the 'father of the Bechuana mission'). As for me, my decision is made. I do not leave your country." Then, throwing open his waistcoat, he stood erect and fearless. "Now then," he proceeded, "if you will, drive your spears to my heart; and when you have slain me, my companions will know that the hour is come for them to depart." Turning to his attendants, the chief said, "These men must have ten lives. When they are so fearless of death, there must be something of immortality." All danger was now past. The intrepid mis-

sionary had got access to their hearts, and they were, for the time at least, subdued.

Need we wonder that Moffat should at times have felt disheartened by the difficulties he had to encounter, and by the want of visible success? It was in such circumstances especially that his wife, by her tender, intelligent sympathy, proved a true help-meet and an unspeakable comfort to her husband. "Mary," said he one day, "this is hard work." "It *is* hard work, my love," she replied, "but take courage; our lives shall be given us for a prey." "But think, my dear," he rejoined, "how long we have been preaching to this people, and no fruits yet appear." To which she nobly answered, "The gospel has not yet been preached to them *in their own tongue wherein they were born.* . . ." "From that hour," says Moffat, "I gave myself with untiring diligence to the acquisition of the language."

The mission was, in 1824, removed from Lattakoo to the now well-known village of Kuruman, as in itself a more suitable site, and as being on the high road to the interior. The work was prosecuted under much discouragement. "No conversions, no inquiry after God, no objections raised to exercise our powers in defence." . . . "Oh, when shall the day-star arise on their hearts! We preach, we converse, we catechise, we pray, but without the least apparent success." Such were the words in which Moffat described their situation. At length, after years of trial, during which their lives were frequently in most imminent peril, not only from the wild beasts, but still more from bloodthirsty savages, the missionaries were privileged to gather the first-fruits of their toil. "To see females weep was nothing extraordinary; it was, according to Bechuana notions, their province, and their's alone. Men would not weep." But "the simple gospel now melted their flinty hearts; and eyes now wept which never before wept the tear of hallowed sorrow. . . .

Our temporary little chapel became a Bochim—a place of weeping." Accordingly, in May 1829, six of the inquirers were baptised, along with five of their children. In the evening of the same day, twelve, including the mission families and a Griqua, commemorated the Lord's death. The feelings of the missionaries on the occasion may be easier imagined than described, when it is remembered that it had long been a boast, as remarked by Moffat, that "neither Jesus, nor we His servants, should ever see Bechuanas worship and confess Him as their King."

News of Moffat's doings having reached the ears of Moselekatze, the warlike and despotic chief of the Matebele, two of his trusted councillors, with their attendants, were despatched about the close of 1829 to Kuruman. The two savages were greatly impressed with all they saw and heard, especially with the singing, and prayer, and general decorum of the people at public worship—all was so different from anything they had ever witnessed. "Moselekatze must be taught all these things," was the conclusion to which they came. Moffat, accordingly, at great personal risk, accompanied them on their return journey, and had the opportunity, during the ten days over which his visit extended, of addressing many loving words and earnest remonstrances to the barbarian monarch, who seemed much touched by them, and especially by his self-sacrificing conduct in risking his life in order to protect his ambassadors from imminent danger. In 1834, Moffat accompanied an exploring party sent to the interior by the Literary and Scientific Society in Cape Town. The Matebele king gave them a friendly reception, and showed Moffat, in particular, marked respect and attention. Before parting, he consented to a mission being commenced among his people. Accordingly, the American missionaries, Messrs Lindley, Wilson, and Venables, having been communicated with, commenced

operations in 1836, at Mosega. The mission, unhappily, had a chequered and brief history. Shortly after its settlement, the missionaries were nearly all prostrated by fever; and, worse still, there ensued scenes of massacre beween the immigrant farmers and the Matebele. Mosega was reduced to ashes; and the missionaries found it necessary to retire from this field of labour. In 1860 the work was resumed, and is still continued, with some measure of success, by the London Society.

With much to encourage in the state of the mission at Kuruman, one great desideratum remained. The people were still without the Scriptures in their own tongue. Until this want was supplied, comparatively little progress could be looked for. The four gospels were translated into the Namaqua dialect, the first book of any kind printed in that tongue. The necessity for a translation of the entire Bible in the Sechuana language which, with certain variations, is the language of interior Africa, pressed heavily on Moffat's mind. He would fain that some one else had undertaken the laborious work. But as no one was found able or willing to do it, he earnestly applied himself to the task, carrying on at the same time the general work of the mission in its varied departments. The translation of Luke's gospel was completed in 1830, and of the New Testament about 1840, the latter being printed in London on the occasion of his visit to this country. The Old Testament was afterwards translated by him, aided by Mr Ashton, who joined the Kuruman mission in 1843, and had charge of the mission press there. Moffat also composed or translated, and had printed in London, a selection of Scripture passages, a hymn-book, and the "Shorter Catechism;" the "Pilgrim's Progress," a supplementary hymn-book, &c., being prepared and printed by him at Kuruman. "Line upon Line" was translated

and printed by Mr Ashton. He also issued a small monthly paper entitled the "Bechuana News Teller." The word of God proved to many "a savour of life." Many illustrations might be given. Let one suffice. We give it in Moffat's own touching words: "Mamonyatsi, a Matebele captive, had accompanied me from the interior; had remained some time in the service of Mrs Moffat; and early displayed a readiness to learn to read, with much quickness of understanding. From the time of her being united with the church till the day of her death, she was a living epistle of the power of the gospel. Once, while visiting the sick, as I entered her premises, I found her sitting weeping, with a portion of the word of God (Luke's Gospel) in her hand. Addressing her, I said, "My child, what is the cause of your sorrow? Is the baby still unwell?" "No," she replied, "my baby is well." "Your mother-in-law?" I inquired. "No, no," she said; "it is my own dear mother who bore me. . . . . My mother will never see this word; she will never hear this good news." She wept again and again, and said, "Oh, my mother and my friends! they live in heathen darkness, and shall they die without seeing the light which has shone on me, and without tasting the love which I have tasted?" Raising her eyes to heaven, she sighed a prayer, and I heard the words again, "My mother, my mother!"

Kuruman station "was laid out by Mr Moffat, who to his services as land surveyor and architect added with equal diligence the humbler but no less necessary and arduous callings of quarrier of stones and hewer of timber for the church." The buildings were completed in 1839. The station is "one of those 'marks' in the country which would remain to testify to the skill and power, as well as Christian perseverance, of its founders, were the white men all expelled from the country, and

driven back into the sea, according to the dreams of Kafir soothsayers."

Mr Hamilton, "the father of the mission," died in 1851. Moffat returned to this country in 1870, his noble-minded wife being removed by death on 10th January of the following year. Among the other earnest and able missionaries who have aided in carrying forward the work among the Bechuanas, may be specially noted Moffat's son-in-law, the celebrated Livingstone, to whom we shall have occasion to refer more particularly in a subsequent chapter, and the Rev. John Mackenzie, the author of a valuable work entitled "Ten Years North of the Orange River."

The spread of the war spirit throughout South Africa since 1877 has seriously hindered the progress of mission work in Bechuanaland, and has had a most demoralizing effect upon the native Christian community. "The ordinary good work of the missionary was, for the most part, suspended; Christian vows were broken; and church membership was forfeited. Many of the natives, who would not join the aggressive party, harassed and alarmed, gathering what they could save of their property to carry away, fled for refuge to places at a distance, and many of the members of Christian churches directed their steps to stations of this or some other society, where safety and peace might be secured." One of the missionaries writes: "Several admirable cases of steadfastness came to my knowledge, in which Christian men had the courage to oppose the war party. Others had been simply bewildered; others saw what was coming, but were weak and half-hearted; others again had used their influence in the wrong direction."

The mission in Bechuanaland embraces seven principal and thirty out-stations, Kuruman being the centre from which, as it were, the light radiates. An Institution

or College, founded in 1874, and named after the distinguished missionary who was for two generations identified with the station, has been transferred to a substantial stone building, recently erected for the purpose. Provision, we believe, is also being made for training the natives in the industrial arts, specially that of agriculture, somewhat after the manner pursued at Lovedale and elsewhere. Missionary work has been carried on since 1860 among the Matebele, Inyati, one of the seven stations just mentioned, being the principal scene of its operations. Owing chiefly to the despotic character of the chief and the universal fear which he inspires, very little perceptible progress has yet been made. One missionary writes that he would be a bold man who should assert that it was one degree above zero. He is of opinion at the same time that *some* influence in favour of Christianity has been exerted, but "it is the lives rather than the teaching which has impressed the people." The native Christian community in this field, previous to the recent hostilities, numbered about 5000, of whom some 1400 were communicants.

III.—MISSIONS IN BASUTOLAND.

"THE Basuto country, once the theatre of bloodshed, is now studded with missionary stations of the French Evangelical and Wesleyan Missionary Societies, so that, from the eastern borders of the Southern Sahara to Port Natal, a phalanx presents itself, which, if zealously supported by faith and prayer, will ere long enter the tropics, and advance towards nations which will require another

mode of warfare, to oppose pioneers of Islam delusion." —Thus wrote Moffat in his valuable work on South Africa, published in 1842. It will be our endeavour to trace briefly the steps that led to the formation of these stations, and to note the progress of the work among this people, down to the present time.

The Basutos constitute one of the largest subdivisions of the Bechuana family, and embrace at least six different tribes, of which the principal is the Bakuenas. They are to be found chiefly on the western side of the Drachenberg, a majestic range of table-topped mountains, rising to a height of above 8000 feet, and separating the country of the Bechuanas from the Colony of Natal, and from both sides of which the finest rivers in South Africa take their rise.

Basutoland is bounded on the west by the Orange River Free State, "now the alone remaining Dutch or Boer Republic;" on the east by New Griqualand; and on the north-east by Natal. It has been annexed to the British empire, and is governed by an English commissioner and by European magistrates.

The Evangelical Missionary Society of Paris has occupied this field since 1833, the first missionaries sent out being Messrs Rolland, Lemue, and Bisseux, followed very soon after by M. Pellissier. On reaching Cape Colony, the three missionaries first named were warmly welcomed by the descendants of the French refugees, many of whom had found an asylum there after the revocation of the Edict of Nantes. In response to their earnest request, Bisseux was induced to remain among them, and minister to the large number of slaves who had been imported or been born on their estates, for slavery still existed at that time in Cape Colony. The other two proceeded northwards, crossed the colonial boundary, and pitched their tent at Mosiga, in the country of the Bahurutses, which has the reputation of being extremely

beautiful. They met with a most friendly reception, especially from the Chief Mokatla, who assembled the people a few days after their arrival, and thus addressed them: "We have long been expecting missionaries; now that we see them, our hearts are filled with joy! If you wish them not to leave us, you must come and listen to their words."

This happy commencement of their labours, however, met with a speedy and trying interruption. Scarcely had the missionaries begun to collect materials in order to provide a shelter for themselves, than messengers arrived from Moselekatsi, the Chief of the Matebele, who had taken up his residence some two or three days' journey to the north, and to whom information of their arrival had been communicated. They were ordered to appear before him. It having been arranged that Pellissier should go alone, he set out in his waggon, surrounded by savages armed with their assegais; and in due time stood face to face with a chief whose career had been one of devastation, and whose very name, like that of Africaner's, had spread terror far and wide. Pellissier literally took his life in his hands. Many of the Bahurutses who witnessed his departure declared he would never return. But the interview with Moselekatsi was more favourable than could have been expected, and, after a detention of some days, he was allowed to return. Immediately thereafter, however, messengers again appeared from the wily chief, with instructions that all the three missionaries should come to him. Mokatla, fearing the consequences to himself should he be suspected of detaining them, urged them to go. But they were secretly warned that their ruin had been decided upon, and there was, alas! good reason to believe the truth of what had been told them. "What was to be done at such a crisis? They must either trust to the mercy of a sanguinary tyrant, or take flight in order to escape his barbarity. This last and

wisest plan was also found to be the most practicable. . . . Some weeks later M. Lemue wrote from thence (Litaku, the place of refuge):—'Africa is ringing with the diabolical exploits of the Matebeles; the Baralongs are defeated; the Bakuenas are dispersed; the Bahurutses have taken flight; while the blood of the other tribes is hardly cold.'"

Thus was the faith of these French missionaries put to the test at the very outset of their career. But they rose to the occasion. Desiring to gather together the dispersed fugitives, they set out in search of them; and, after an eight days' hazardous and fatiguing journey, they discovered them in a forest, not far from the banks of the Kolong or Hart river. Having supplied them with food, of which they were greatly in want, they conducted them to a place of safety near Litaku. Hence the formation of Motito, some distance to the north of Kuruman. It was the first mission station of the society in South Africa. The laying of its foundations, as may readily be believed, was an arduous undertaking. But the Basuto mission proper was elsewhere; and we now therefore proceed to narrate the circumstances that led to its origin.

Some of the Basutos, tracking the footsteps of their enemies the Korannas and Griquas—mixed Hottentot hordes—penetrated to the solitudes in an easterly direction, resolved to die near the flocks of which they had been cruelly despoiled. Their going thither turned out to have been providential. "To their great surprise they found among the tribes to which their enemies belonged men who were touched by a recital of their woes, and who treated them with generosity." One of them, who had had the advantage of receiving instruction from several English missionaries, having gone to hunt on the confines of the Basuto country, informed the chief of the Basutos that "the Christian religion alone could give

peace and prosperity to his people." This was the well-known Chief MOSHESH, who ruled over Basutoland for upwards of forty years, and was by far the most powerful and sagacious chief in South Africa. He was known as the "Chief of the Mountain," his residence being on the summit of Thaba-Bosio, one of the lofty table mountains with which the country abounds, and which is completely fortified by nature.

On the receipt of the information communicated to him by the Koranna huntsman, Moshesh expressed to him an earnest desire for the presence of Christian missionaries in his country. "Some time after, the chief, fearing that he had forgotten his promise, or that he had not been able to fulfil it, sent him some oxen, with the *naive* request that he would procure him in exchange a man of prayer." The request was made known to Dr Philip, the eminent missionary, to whom the Hottentots owe so much. He was returning from a visitation of the stations of the London Missionary Society in the interior, and arrived in Cape Town about the time that a reinforcement from the Paris Evangelical Society, consisting of Messrs Casalis, Arbousset, and Gossellin, reached that part. Having been duly informed by Dr Philip of the incident, these missionaries proceeded direct to Basutoland, a region as yet unexplored by Europeans, and were hailed by the chief and his people with demonstrations of joy.

For many years previous, as intimated in the opening sentence, Basutoland had been the scene of continually recurring and most desolating tribal wars. When not engaged in actual combat, the several tribes who had settled in its peaceful valleys and mountain ranges gave themselves up to murder and pillage. It was subjected to invasions by the Korannas from the west, and by the Zulus from the north. Cannabalism, too, was fearfully prevalent, insomuch that, as stated by Casalis in his

work on the Basutos, "large red spots are still perceptible in the most retired parts of these dens where the flesh was deposited; the blood has penetrated so deep into the rock, that the trace of it will never be effaced." In consequence of these and other evils, under which the country was groaning, large numbers of the gentle, peace-loving Basutos took refuge in the Cape Colony. They returned, however, after the country had been delivered from the tribal wars, and the cannibalism that wasted it, which gradually it was through the bravery and firmness, and tact and kindness displayed by Moshesh. This remarkable man was respected even by his sworn enemies. Casalis, happening at a later period to meet in Cape Town some deputies from the great Chief Moselekatsi, enquired at them "if they knew the Chief of the Basutos." They replied quickly, "Know him? Yes! that is the man who, after having rolled down the rocks on our heads, sent us oxen for food. We will never attack him again!" And they kept their word.

On their arrival the missionaries found the country in the state of desolation to which allusion has just been made. The struggle with the Korannas—those Bedouins of South Africa, as they have been called—had not then quite come to an end. But order and peace were by degrees being established under Moshesh's beneficent reign. And these messengers of the Prince of Peace were to carry forward to higher issues the good work which, heathen though he was, he had with so much praiseworthy energy begun, even until this moral wilderness should be made to rejoice and blossom as the rose.

Thaba-Bosio or its neighbourhood not being favourable for a mission settlement, Moshesh set out with the missionaries in search of a more suitable site, which was found in a beautiful valley about twenty-five miles distant, and not far from the sources of the Caledon river.

They named it MORIAH, expressive of their gratitude to God for past mercies, and of their confidence in Him for the future. It was the first mission station in Basutoland. Encouraged by Moshesh, and by two of his sons whom he settled there, that station made steady progress.

About the same time the station of BETHULIE was formed near the junction of the Caledon with the Orange river. It was composed chiefly of Bechuanas, to the number of from 3000 to 4000. In less than a year after the establishment of the French Mission, "some Wesleyan missionaries who had been driven from the borders of the Vaal, by prolonged droughts, and by the fear of Moselekatsi, emigrated with their converts into the country of the Basutos, and obtained permission of Moshesh to settle at Thabanchu, Umpukani, and Platberg, the nearest of these stations being about thirty-five miles from Moriah."

In 1835, the station of BEERSHEBA was founded by Rolland, on the north bank of the Caledon, about midway between Moriah and Bethulie. Its situation was for a time in dangerous proximity to the cruel Korannas. But as Moshesh had dealt a severe blow to some Amakosa Kafirs who had settled in his territory, and had grossly abused the hospitality shown them, these Koranna Bedouins deemed it prudent to quit the country altogether. Portions of the Baralongs, who had been dispersed by the Moselekatsi, were the first to avail themselves of the refuge which this new station afforded. Not long after they were joined by numbers of Basutos, whom Sir Benjamin D'Urban, from feelings of mistrust, compelled to return to their own country after the war of 1835 between the Colonial Government and the Amakosa Kafirs.

Then followed, with the consent of Moshesh, the founding of the mission at Mekuatling, in the northern

part of the country, where numbers of the Bataungs, a tribe that had long been a prey to misfortune, were living among the Basutos, whom in some respects they closely resembled. About the same time Gossellin removed to the very foot of the citadel of Moshesh, where service was held twice every Lord's Day, the chief regularly attending with about 400 of his followers.

At length the missionaries were gladdened by receiving into the church the first-fruits from among the Basutos unto Christ. These consisted of a chief of the Batlapi tribe, and several others at Bethulie station. Soon after there were those at Beersheba and the other stations, who in like manner boldly declared themselves disciples of Christ. The ordinance of baptism was accordingly administered to twenty-seven adults, forty-two others being shortly afterwards admitted.

Various circumstances conspired to further the interests of the missions. Among these may be mentioned the death and burial of Tseniei, the sister of the first convert at Thaba-Bosio. Instead of the usual immolation and idolatrous ceremonies at the tomb, her remains were accompanied by some 500 persons to a new cemetery which Moshesh had fixed upon—the funeral service being conducted according to the rites of the Protestant church. Then followed the death of one of Mr Casalis' children, and the illustration afforded by the bereaved parents of the sustaining power of the gospel under trial, leading Moshesh to say, "They weep; but their tears are not like ours!"

Moshesh himself was in turn subjected to a heavy trial, one of his principal wives, in a fit of delirium, having thrown herself from the top of one of the steepest points of the mountain. Her death raised the question as to the worship of ancestors. On such occasions "many sacrifices are offered, and the flesh of the victims goes to feed a herd of shameless parasites, who form the court

of the petty sovereigns of Africa." This greedy crew, as might have been expected, sought "to maintain the ancient customs." In the present instance nearly a thousand oxen were gathered round an open grave. A lengthened discussion followed; at the close of which, turning to Casalis, Moshesh exclaimed, "Let this pit be refilled, and the cattle be driven to the fields! You have conquered; the wife I mourn shall go and sleep with Tseniei, and I also will one day rest with them."

But more remarkable still was the conversion of Libe, an uncle of Moshesh, at the advanced age of over eighty years. The hatred that he felt for the missionaries and the word they preached knew no bounds. He quitted the arid heights of Thaba-Bosio for a hill overlooking the smiling valleys of Korokoro, ostensibly for the sake of its better pasturage for his sheep, but really in order to get rid of the "wearisome preaching." Thither, however, he was followed by God's faithful servants, who could not bear the thought of abandoning an aged heathen on the very brink of the grave. Such, however, was his exasperation that they had no alternative but to discontinue their visits. Great, therefore, was their surprise when a messenger brought them the joyful tidings, "Libe prays, and begs you to go and pray with him!" What followed is intensely interesting. Suffice it to say, that this old heathen became, through grace, "docile as a little child," and, after a year's instructions, was baptised in his own village. Four aged members of the church at Moriah carried the neophyte, who was too feeble to move alone, into the midst of the assembled multitude, in whose presence he gave expression, in a remarkable manner, to his faith in Christ. He was surnamed Adam, the father of the Basutos; and died one Sunday morning shortly after his baptism, testifying to the preciousness of that gospel which once he despised.

By the year 1853 other stations had been formed, viz.:

Carmel, Hebron, Bethesda, Hermon, and Berea. A skilful surgeon had been appointed, and a printing press had been established at Bethesda. The country which, when the missionaries entered it, was all but uninhabited, was now covered with hamlets, surrounded with fields in a high state of cultivation. Christian congregations had been organised, and were making slow but steady progress. Several brick churches had been erected through the voluntary offerings of the people, and by the willing aid of their own hands. The New Testament had been translated into their own tongue, and was now in their hands. A collection of a hundred hymns had also been published; and special mention is made of the energy with which they sung the praises of the Lord.

IV.—MISSIONS IN BASUTOLAND (*Continued*).

THE gospel has achieved among the Basutos some of its most signal triumphs. This statement is fully borne out by numerous facts, some of which may be here reproduced. And it is so far confirmed by such a competent witness as the late lamented Major Malan, who, in referring to the missions among the various South African tribes, says: "I am certain that our English and Scotch brethren will have no difficulty in owning that the one whose history is most marvellous of all—the one which has been honoured with the most complete success—is the mission of our beloved French brethren."

Before taking up the thread of the narrative, a brief allusion may be made to the condition, religiously, of the Basutos. In their case, as in that of the Kafirs, and

indeed of all the races inhabiting the South African continent, there is neither temple, nor idol, "not even a consecrated stone" to indicate that any religious ideas are possessed by them. Travellers have been so struck with this peculiarity that many of them have come to the conclusion that "the religious instinct" among them has been entirely "obliterated by absolute scepticism." Be this as it may, it would appear that the Basutos had lost all idea of a Creator. Thus Mons. Casalis states he had often been assured by the natives that "it never entered their heads that the earth and sky might be the work of an invisible Being," though some of the more intelligent among them were "continually tormented with the desire to know the first cause of all things." One curious tradition relating to the origin of man is, that he "sprang up in a marshy place." And so general is the belief in this fable, that a reed fastened over a hut is the symbol used by the Basutos to announce the birth of a child. They have some vague, undefined notions of existence after death. An imprecation to which they frequently give utterance, "May you die amongst the dead," or "in the region of the dead," shows that annihilation, if it were possible, would appear to them the greatest of all misfortunes. They believe the world of spirits to be in the bowels of the earth. The rite of circumcision, as practised by the various South African tribes, they cling to it with great tenacity. Certain Scriptural expressions, such as "circumcise your hearts," "a people uncircumcised in heart," are in constant use among them. There is also the belief in witchcraft, with all its disastrous accompaniments, and in the divining doctors, a class of clever, cunning men, who by their cupidity fatten on the superstitions of the people. Africa has been termed "the classic land of charms and amulets." And the Basutos have their full share of these. But to resume—

Reference has already been made to the remarkable qualities displayed by Moshesh, the great Basuto chief, and to the services he rendered to the missionaries, and to the cause of Christian evangelization. The influence for good which he in many ways exerted was heartily appreciated by them. They longed, however, to see him coming out decidedly as a witness for Christ. But it was not until his course was well nigh run that the decisive step was taken. When Dr Duff visited him in his mountain home on Thaba-Bosio in the early part of 1864, Moshesh acted and spoke in such a way as deeply to impress the distinguished missionary, and to call forth from him the earnest prayer that "ere he depart hence his own soul may find a true refuge in the everlasting gospel." Several years elapsed before this and the many other prayers offered by the missionaries on his behalf were answered. But they were answered in due time.

Let us enter the dwelling of Moshesh. The old chief is confined to bed. The shadows of evening have gathered round him. He fully realizes his position. Long had he been familiar with the leading truths of the gospel. He had done much to further its interests. But as yet he had failed to make a personal surrender of himself. Hypocritical professions he studiously avoided. Always slow to admit the reality of conversion in the case of others, he was equally slow to admit and speak of in his own case. At length, however, the fire that had been for some time smouldering within burst out. Without solicitation from any one—for his spiritual guides had acted with singular circumspection—he voluntarily declared that he had given himself to Christ. This was towards the end of 1869. It was the first time he had spoken in such a manner. He expressed an earnest wish that the news of the change he had undergone should be sent to the two missionaries, then in Europe, who had first made Christ known to him. The message

was duly conveyed by Mons. Jousse, the missionary at Thaba-Bosio, to Mons. Casalis. He desired also that it might be conveyed to his brothers and all the members of his family.

During the weeks that followed, Mons. Jousse was constant in his ministrations at the dying chief's bedside. When the fourteenth chapter of John was read and expounded by the missionary, Moshesh was much impressed with the words, "No man cometh unto the Father but by me." But the two ideas that specially struck him in connection with the entire passage were—*A heaven opened to the sinner, and a Saviour who puts us in possession of it.* Often during the watches of the night he would be found kneeling on his bed, imploring the divine blessing. One day he was visited by an ex-prophetess of the Basutos, then a Christian. They clasped each other's hands, and were melted into tears. His love for children was proverbial. When presiding over large assemblies, he might sometimes be seen with a child on his knee. This love was strong in death. When near his end, the infant child of Mons. Mabille having been brought to him by his own request, he inquired as to his age. When told it was only three months, he said, "That is just my age"—referring to the new birth of which he had been the subject. He then expressed a wish that Thaba Moshesh might be added to his name, to signify that he was of the same age as Moshesh. A visitor one day said to him, "I bring you the good wishes of Moletsane,"—his friend and ally, and chief of the Batuangs, a tribe occupying the most southerly part of Basutoland,—"He also is converted to the Lord." He replied, "If he comes, how we will exhort each other! How sweet it will be for me not to be separated from Moletsane."

It had been arranged that Moshesh should be baptized on the 12th March 1870, on the occasion of the annual conference of missionaries. He himself rejoiced at the

thought of being able, in the presence of his relatives and people, to renounce paganism, and to make a profession of his faith in Christ. In view of the ceremony, he had his house repaired and whitewashed. But death intervened. He expired on the 10th, in the full possession of all his faculties, having shortly before said to a woman who was standing near his couch, "Raise me, that I may fly away to heaven." His remains were followed to their last resting-place by an immense crowd, among whom were eight missionaries. The grief of the Basutos and of his sons was profound. Thus passed away a man whose goodness of heart and urbanity, and kindness to the poor, and other excellent qualities, fully entitled him to be regarded as the father as well as the chief of his people. Well might Mons. Casalis exclaim on the occasion of the jubilee of the sòciety in 1874, "What a phenomenon that man was among the sanguinary chiefs of Africa!"

In further illustration of the character of this noble chief it may be mentioned that when only fifteen years of age he interposed to save the life of a murderer whom his father was going to sentence to death. Covering the guilty one with his own body, he exclaimed, "Do not kill him. Instead of one, you would have two. Take from him all that he has, send him into exile, but do not kill him." On reaching mature age he thought and acted in the same manner. Only once during forty years had he recourse to capital punishment, and even in that case he repented ever afterwards the execution of the sentence.

Reference has been made to Moletsane. His was also a genuine case of conversion, and caused great joy among the missionaries. Here are some of his utterances: "The Spirit of God has broken the hardness of my heart. My conscience has been troubled. I recall to myself the number of my sins—rapines, murders, adulteries. There are long years when I was at Beersheba, during which I experienced similar feelings. God called me to conver-

sion. But then I resisted. I fled the gospel, and continued to commit evil. I am a great sinner. Why have I not been killed during the war? Why did death spare me? Now I am converted. Jesus is my Saviour. But I do not know yet how to serve God. I desire to know how to do it. Help me! Counsel me! All my wives are converted. Before they were so, I wished to liberate all those who desired to consecrate themselves to God. I wished to retain only one. But which? since the first is no more. How good God has been to us." "If Moletsane is not converted," writes the missionary, "I am much mistaken. He has the simplicity of a little child, and he beams with delight when we present to him the promises of grace. Is it not wonderful," adds the same missionary, "the change that has taken place in these two chiefs?" Yet there are those who tell us that missions are a failure!

Three sons of Moletsane, besides other members of the same family, were shortly afterwards received into the church by baptism. This period, indeed, is marked by numerous conversions among the Batuangs. But what especially rejoiced the heart of the missionaries was to have among these people so many catechumens. This gave them the prospect of the work being at once deepened and extended. Not that they were without their anxieties regarding them, especially when removed from personal supervision. But it is gratifying to learn that, in answer to the question, "Will they persevere?" the missionaries were able to answer, "God be thanked; there was no coldness—no unfavourable reaction. On the contrary, the work continued to advance."

A visit to France in 1870 by the intelligent young chief Tsekelo, son of Moshesh, was of much interest and profit to him, and had the happiest effect in the way of deepening the interest of the friends of the mission there. None, it is said, who were privileged to hear him during the ten

months of his residence in France will ever forget him. His manners and addresses were in a high degree impressive. He returned to Africa in the company of Mons. Dumas, of whom and the other missionaries he was wont to speak as he would have spoken of Moshesh or of his ancestors.

Towards the end of 1875 the conversion of the chief Mafa, the eldest son of Moshesh, took place. He had for many years previous abandoned polygamy, observed the Lord's Day, and was in many ways helpful to the missionaries. The decisive step had been long delayed. For a chief to be baptized was tantamount to abdicating. And it was not until he was fifty years of age that he could bring himself to make a public profession of his faith. Some time before this his mother had been converted, and had asked her four sons to place her completely in the arms of the Lord. This prayer of hers had greatly impressed him. Having again summoned them, she told them she was going to Jesus, and besought them all to follow her. Reflecting on these appeals, Mafa felt he could not do otherwise than follow her.

During the same year, two uncles of Moshesh were brought to the knowledge of the truth. Both were very aged. One of them—Retsiou—held a distinguished place in the tribe, in his position of uncle and first counsellor of the great chief. In the lifetime of Moshesh, Mons. Jousse knew no one who showed more indifference to the things of religion than Retsiou. He never had the least hope of his salvation. Now he was a new man; a remarkable instance of the power of the gospel. His baptism took place at Thaba-Bosio, in the presence of more than 2000 persons. The Romish priests, who had established a small Catholic mission in the neighbourhood, were very anxious to have him baptised in their communion; but he remained firm, and declined their services. The consistent Christian life and happy

death of the wife of the other uncle were blessed to his conversion. He himself dated the change from the very day of her departure.

For more than twenty years the missionaries were periodically troubled, and their work interrupted, by wars arising from the covetousness awakened by the fertility of the country. The crisis immediately preceding the recent war cost the missionaries nearly two years of exile. The trial proved too much for Mons. Dumas. That courageous and kind-hearted man did not survive the dispersion of his flock and the loss of a station which, by his care, had been transformed into an oasis. But God, who overrules all events, brought the integrity of the missionaries into the clearest light, and secured for them an honourable place among the defenders of the rights of humanity. The inalienable right of the Basutos to the country which they had received from their ancestors has been definitely acknowledged and secured by the most reassuring guarantees.

The great hindrance, we may here state, to the progress of the gospel in South Africa is the power of the chiefs, which all missionaries feel must be broken, and along with it the whole feudal clanship system. Notwithstanding, the work continued to advance at the various stations. The felt want was Christian agents to carry it forward. And yet, even in regard to this, much was done. The native converts were largely put in requisition. They were exhorted to devote every alternate Sabbath to village preaching. This was done with the best results. Others consecrated themselves in a still more direct manner. With the view of increasing the qualifications and usefulness of the catechists, Mons. Mabille added a Bible class to a normal school which had been established at Morija, and which had already produced its first-fruits. The members of that class had given unmistakeable evidence of their piety and devotion.

These manifestations of interest in divine things were for a time accompanied by others of a nature to cause much anxiety. Throughout a number of Basuto villages the women, for the most part, became much excited, as though possessed by some evil spirit. The movement assumed the form of incantations to the clouds to pour down rain on the parched ground—a delusion which the rain doctor did nothing to dispel, to say the least, and which some of the chiefs encouraged. It was the enemy sowing tares, and was no more than what might have been looked for, agreeably to the words, "Let *both* grow" (Matt. xiii. 30); the evil as well as the good.

The mission owes much to the printing press established at Morija, under the charge of Mons. Mabille. From it have issued, in the Sesuto language, several editions of the Old and New Testaments, reading books, hymn books, and a variety of religious publications. A third edition of the New Testament, very carefully revised from the Greek text, was published in the beginning of 1877, with the help of the British and Foreign Bible Society. Of this edition 16,500 copies were thrown off. Mons. Mabille is at present in this country, carrying the whole of the Scriptures through the press. Special mention is made of the ardour with which a large number of the natives, even at the out-stations, learn to read. Reading, indeed, among the Basutos is now felt to be a necessity, and happily they have not yet had the opportunity of making a bad use of it.

The earlier missionaries, Pellissier, Lemue, Dumas, Rolland, and Gosselin, after many years of incessant and arduous labours, have all finished their course. But the mission planted by them, like a noble tree, is striking its roots deeper, and spreading out its branches.

Perhaps the most interesting feature of the work among the Basutos is the mission undertaken by the native

churches to the Banyais, a tribe inhabiting an extensive district in the Matebele country, beyond the Limpopo river. In their language, dress, and appearance, they form a kind of link between the Zulus and Bechuanas. It is the first mission sent out by any native church in Africa, and the first composed all but entirely of Africans. As far back as 1836, Messrs Arbousset and Dumas had explored beyond the limits of Basutoland northwards. More recently, in 1874, Messrs Mabille and Berthoud explored the regions first discovered by Livingstone, and left behind them two Basuto catechists, who were well received everywhere. The information thus obtained, and the friendly relations formed with the natives of the regions visited, encouraged the Basuto church to undertake this work. Eleven native catechists, with their wives—twenty-two in all—having offered their services, Mons. Dieterlen, one of the missionaries, was appointed to lead the mission to Banyailand. Towards the expenses the native churches contributed 7153 francs (£286), and 24 oxen. The brave little band got the right hand of fellowship from the president of the synod of the Basuto churches, which was, at the time of their departure, meeting in session at Leribe, the most northerly station. They started from Leribe in April 1876, strong in the conviction that God would enable them to overcome all difficulties. Pretoria was reached and left behind. But, soon after, they were arrested by the Boer Government of the Republic of the Transvaal, which was bitterly hostile to the French mission, and brought back to Pretoria. Two of the catechists were thrown into prison, and the rest were compelled to return to Lesuto. It was a sore disappointment.

War in the Transvaal followed shortly after. At the same time Messrs Creux and Berthoud, missionaries of the Free Church of the Canton de Vaud, with their families, were arrested. As the result of the war, the

Republic of the Transvaal ceased to exist as an independent State. Sir Theophilus Shepstone, Special Commissioner of the Queen, placed the territory under Her Majesty's dominion on 12th April 1877.

The way being thus providentially opened, the Basuto church made a fresh start in its effort to carry the gospel to the Banyai. On 16th April, four days after the event just recorded, the party again set forth, Mr Coillard on this occasion leading the expedition. It is described as "the child of many prayers." The journey to Banyailand occupied five months of waggon travelling. Coillard speaks of it as "laborious and wearisome," and as "anything but a pic-nic," especially after passing the Limpopo river. Inyati, the capital and centre of the Matebele power, and lying midway between the Limpopo and Zambesi rivers, was reached after many perils. This place, it was hoped, would form the basis of operations among the Banyai. But Lupengula, the Matabele chief and son of Moselekatsi, was determinedly opposed to their settling in his territory, and they were in consequence compelled to leave. The Matebeles, with their chief, were the merciless foes alike of the Basutos and of the Banyais, from the latter of whom they exacted heavy tribute. Driven from this field, what was to be done? In reply, Coillard wrote :—"We are in the field, and we think not of returning to our homes." In a letter, written in August 1878 from Mparera, near the Zambesi, he expressed the hope of being able soon to commence a mission to the Barotse tribes, who occupy a region far up that river. Through their intercourse with the Makololo, a branch of the Basuto family led into the interior by the chief Sebetuane, a friend of Livingstone's, they understand the Sesuto language.

Monsieur Coillard has recently visited France, Switzerland, and Great Britain, in the interests of the mission. The committee in Paris, recognising that this enterprise

is the fruit of the spiritual life of the churches in Basutoland, are agreed that he should return to the Zambesi for the purpose of surveying the territory and selecting a suitable site for a station among the Barotsis. In response to his appeal, a sum of 60,000 francs has been subscribed to defray the initiatory expenses. His departure for the interior only awaits the approval of the churches by whom the mission is to be supported.

The irritating war with the Basutos, entered on last year by the British Government in South Africa—the result of the mistaken disarmament policy—seriously interfered with the prosecution of the beneficent work of the mission. Now, however, that peace has been concluded on fair and generous terms on the part of the British, by which the independence of the Basutos as a nation is preserved, the native churches are rapidly recovering from the injury thus temporarily inflicted on them.* Thus we read in the Report of the missions issued in May last that the church members had risen from 3974 in 1880 to 4252 in 1881; that 389 children and 397 adults had been baptized, as compared with 292 and 300, respectively, in the previous year; that a new station had been established; and that the training schools at Morija and Thaba-Bosio, as well as the numerous elementary schools, are in a satisfactory condition. The praiseworthy conduct of the missionaries had evidently produced a salutary effect on the heathen. The churches and schools are under the superintendence of 20 missionaries and 126 native agents.

The Wesleyans, referred to in last chapter, have also met with encouraging success among the Basutos. At Thabanchu, for instance, there are four congregations, with an aggregate membership of nearly 1000; and at Molopo there are 389 members. In connection with

* The Colony was by no means hearty in supporting the Government in the unrighteous war: hence its failure.

these and numerous out-stations there are 57 native preachers. At Thabanchu a printing press was established upwards of twenty years ago, from which numerous publications have been issued.

By the presence and influence of the missionaries, industrious habits have become the distinctive characteristic of the Christian Basutos. The commercial relations of the country have been facilitated. A great impulse has been given to agriculture, insomuch that the general aspect of the country, even in those parts that have not come under the influence of the gospel, has been transformed. This has been strongly testified to by Mr Griffiths, the British Commissioner.

The Basutos have for upwards of forty years persistently shut their frontiers against the introduction of that strong drink which has been attended by such deplorable results elsewhere, and especially in countries newly open to commerce. After the annexation of the Lesuto the British Government happily confirmed the law of prohibition established in the time of Moshesh, a law which the Basutos have always respected.

It is much to be regretted that the Propagation Society has recently invaded Basutoland, in the face of the understanding that exists among the various missionary bodies in regard to the duty of non-interference in each other's fields of labour, and in spite of earnest remonstrances from the French and other missions.*

* In a little volume, entitled "The Missionary Church of England," is to be found an admirable sermon by the Lord Archbishop of Canterbury. After stating that Bishop Selwyn of New Zealand, when "entering on the care of the multitudinous islands scattered in the South Pacific, formed a resolution to deal only with heathen islands," being "determined not to confuse the minds of the heathen by the sight of variations among Christians, and thus never to preach in any place already occupied by missions,"—the Archbishop proceeds,—"The principle then which, following St Paul, I would lay down for the missionaries of the Church of England

V.—MISSIONS IN NATAL AND ZULULAND.

NATAL is situated on the S.E. coast of Africa, and embraces a tract of country between the Buffalo and Tugela river on the N.E., and Umzimkulu (Great) river on the S.E. These rivers take their rise from the noble Drakenberg range, which forms the northern boundary of the colony. In extent it is about equal to Scotland, having a seaboard of 150 miles, along which are no fewer than twenty-three distinct streams emptying three waters into the Indian Ocean. The "Blue Book" of Natal for 1877 gives a population of 325,512—viz., 22,654 whites, 290,035 natives, and 12,823 Indian coolies. It was formerly very much greater; but sanguinary wars and the excesses of the chiefs, especially of the celebrated Chief, Chaka (Tshaka), reduced the number to an almost incredible extent.

Zululand lies beyond the Tugela and Buffalo rivers as far north as Delagoa Bay. Fifty years ago, the reign of the despotic Chief referred to, who ruled this territory with a rod of iron, came to an end. He was succeeded by his brother Dingann, at whose instigation, indeed, he is believed to have been murdered.

The *American Board* was first in the field, having adopted it in consequence of a letter written by Dr Philip, the South African missionary, to a student in the United States. Six missionaries, with their wives, accordingly left Boston on 3d December 1834. Three of these were destined for the interior, and three for the

is this, to covet earnestly as their fields of labour those dark parts of the earth where Christ is altogether unknown—if they hear of any flourishing missions of other Christian bodies making successful progress, to leave to these a wide range—to rejoice that any progress is made in the introduction of Christian civilisation, and to turn their thoughts to that boundless field which still lies sunk in gross ignorance of Christ and His law."

maritime Zulus in Natal. The three former reached Mosika in May 1836, and met with a friendly reception from the "terrible Moselekatsi." But, soon after, the Boers (farmers of Dutch descent), in order to avenge themselves on that chief, attacked and destroyed the station. There was no alternative for the missionaries but to secure their safety by flight, and join their brethren in Natal, which they accomplished by a circuitous journey of about 1300 miles. The latter, having been detained in the Cape Colony by the Kafir rising of 1835, had reached Natal also in May 1836. The country was then under the bloody reign of Dingann, who, while giving his consent to the missionaries remaining, stipulated that they should settle in the neighbourhood of D'urban. They accordingly settled at Umlazi, 22 miles S.W. of that seaport. Here a school was opened by Dr Adams, in which instruction was communicated both in Zulu and English.

Having obtained permission from Dingann for the establishment of a mission in Zululand, he himself promising to learn to read, Mr Champion, in 1836, removed to Ginani, in the neighbourhood of the royal kraal, where a school was opened with seven boys and four girls, whom the chief had sent to be instructed. In the following year another station was founded in the same territory, 30 miles beyond Ginani. Early in 1837, in consequence of the murder by Dingann of about sixty unoffending and unsuspecting Boers, the missionaries, anticipating the bloody war to which such a shameful act of treachery was sure to give rise, prudently left the country, with the chief's consent, and the mission was thus interrupted for a time. After the defeat of Dingann (for war did follow), and the military occupation of Natal by the British forces, a treaty was arranged. In 1839 Dr Adams resumed work at Umlazi, the buildings of which had been left undisturbed during the war;

while Lindley, another of the missionaries, who was held in the highest esteem by all classes of natives and Europeans throughout the colony, at the urgent request of the Boers, became pastor of the Dutch congregation at Maritzburg. "In that year six houses appeared where the city now stands."

Not long afterwards, Dingann was defeated by his younger brother Panda, and soon after fell beneath the assegais of a hostile tribe, while under concealment near

Zulu Warrior.

Delagoa Bay. Panda was accordingly proclaimed king of the Zulus, on 14th February 1840, by the Dutch emigrants who had been his allies in the war with Dingann.

They at the same time claimed to be masters of the land from St Lucia Bay to St John's River, and from Drakenberg to the sea.

On the invitation of Panda, the American missionaries, in 1841, again established a station in Zululand, with what result may be learned from the following narrative, as given in Mr Carlyle's valuable work on "South Africa and its Mission Fields," recently published:—"For a time their mission was in high favour; but in the end Panda showed himself as ferocious as his predecessor had been. His jealousy was excited by the fear that the converts would no longer remain his submissive subjects—his soldiers were sent to assail the station—all the huts of the converts were burned, they themselves were put to the sword, and the American missionaries, shaking the dust from off their feet, fled to Natal."

In 1843 the Board resolved to abandon their missions in Natal and Zululand, and actually recalled home the little band of missionaries who had been struggling with great difficulties. This resolution was not carried out in consequence of the strong representations of Dr Philip and other Christian friends in Cape Colony.

In the year just mentioned (1843), Natal ceased to be under the Government of the Boers, and became a British colony. A fresh impulse was from that time given to missionary effort, and happily, during the thirty-eight years that have since elapsed, the missionaries have been able to prosecute their work there, not only without molestation, but with a considerable amount of Government countenance and support, in the shape of grants of money and land for educational purposes.

A few additional particulars relating to the missions of the Board may be briefly noted. In 1865 a seminary for the higher education, and for the raising up of a native agency, was opened at Esidumbini, with thirty pupils, among whom were a number of chiefs' sons.

Some of the best scholars were reported to be Christians. A new building, accommodating seventy pupils, was erected in 1872, when fifty of them were gathered for examination, which was conducted in English, and exhibited considerable capacity in the acquisition of knowledge.

In 1870 two native pastors were ordained—the first in the Zulu field—one of them, once a pupil in the seminary at Esidumbini, was named *Rufus Anderson*, after the late honoured secretary of the Board.

Special mention is made of the systematic visitation of the women in their kraals by the female agents of the mission, as also of the civilising influences of the mission, especially as regards the erection of houses. This feature of the work struck Major Malan when visiting the colony. "There are no such houses," he writes, "built by heathen natives in the colony, and, in fact, many of those I saw would be an ornament to the colonial towns in preference to the low iron-roof sheds in which most of the white population live. I can only account for it by the peace which has prevailed in Natal since the occupation by the English, by the superiority of the Zulu-Kafir when converted, and by the energy of the American missionaries."

The members in full communion in 1851 numbered 166; in 1861, 283; in 1871, 500; and in 1880, 610. There are twenty-five day schools, with an attendance of 820 pupils; two boarding schools, with sixty-five girls in attendance; a training school, containing forty-one young men; and a theological school, with eleven students; being a total of 937 under instruction. The missionaries of the Board have rendered important service in the work of translation. In particular, a Zulu-Kafir dictionary was published, in 1857, by the Rev. J. L. Döhne; a grammar, in the Zulu language, in 1859, by the Rev. Lewis Grout; and quite recently an edition of

5000 copies of the New Testament, and 6000 school primers. A bi-monthly paper is also published in the Zulu language.

Since the close of the war in Zululand, a new departure has been made in connection with this mission. The field referred to embraces Umzila's kingdom. It is bounded on the south by the Umcomasi, or St George's River, which empties into the Indian Ocean at Delagoa Bay, and extends northwards to the lower Zambesi River, a region throughout which the Zulu language is understood by the natives. The Rev. Myron W. Pinkerton, one of the younger Natal missionaries, has proceeded to Umzila's kraal, in the hope of securing his friendship, and being allowed to commence a mission there. It is spoken of as "the most important stratagetic point" in that part of Africa. Should Mr Pinkerton succeed in ingratiating himself into the good graces of this despotic chief, it might probably result in the opening up of the country between Delagoa Bay and the Zambesi.

The *Wesleyan Mission* was commenced in 1842, at D'urban, by the Rev. William Shaw, just shortly before the British took permanent possession of Natal. The mission was reinforced, early in 1846, by the transference of missionaries from Kafraria and the Albany district, where missions had previously been planted. Maritzburg was then occupied, and became the headquarters of the mission. In the following year, the Rev. W. Clifford Holden, author of several valuable works on South Africa, commenced his labours at D'urban. This busy seaport was at that time only a small village, composed of some whitewashed cottages, built of poles and wattles, with clay walls and thatched roofs.

Holden found the natives in "a state of perfect barbarism. They were simply naked barbarians, living and rioting in all the abominations of heathenism. This was the condition of all the Kafirs." He tells us that the

congregation, to whom he preached in the open air through an interpreter, was of "such barbarian wildness" as he had "never heard of or seen in any other place. They came adorned in the highest style of heathen fashion. *Dress* they had none; of *ornaments* a great profusion. . . . . The sight was grotesque, and, to delicate nerves, revolting." Yet, degraded as these people are, there is abundant evidence to prove that they are capable, not only of being elevated in the social scale, but of undergoing a moral and spiritual transformation of the most thorough kind. Some of those brought under the regenerating power of the gospel—and they belong to different races—had been guilty of the worst crimes.

The first convert, an elderly female, was baptized on 5th September 1848; and on the 19th of the same month, the first Kafir Christian marriage was celebrated, the parties being members of the candidates' class. Both were decently clothed on the occasion. The admission of a near relative of Panda, the relentless Zulu chief, followed. He had fought in many battles. His hands were imbrued with blood. His soul was polluted by impurity and vice of every kind. But he had been washed in the Saviour's blood. And now in the presence of the congregation, with "a piece of calico to cover his otherwise naked body, he was solemnly received into the Church of Christ by baptism." This was in 1849. His youngest son and daughter, aged thirteen and eleven respectively, were admitted at the same time. "The wives and other children of the old man had been baptized before, so that," writes Holden, "out of thirteen persons, there was not one who was not professedly saved."

Industrial schools were established at Verulam, Edendale, and Indaleni, in which the pupils were instructed in carpentry, building, brickmaking, and plastering.

ZULU WAR DANCE.

These served an important purpose for the time, but, after being in existence for about ten years, they were given up in consequence of the altered condition of society in Natal.

In 1862 a missionary was appointed to labour among the coolies, of whom there are now over 20,000 in Natal. They come from all parts of India, speak at least ten different languages, and are scattered over the country, chiefly among the sugar plantations on the coast. Not a few of these have been brought under the power of the gospel, and one of them at least devoted his spare time in preaching to his countrymen.

Towards the latter end of 1866 a revival commenced, which resulted in the addition in the following year of 467 persons to the membership of the church.

At the close of 1880, the aggregate membership of the Wesleyan Missions, including a few stations in Pondoland, Griqualand, and the Orange Free State, was upwards of 2000, the average attendance upon public worship being 24,000. There were also 34 day schools containing 1488 scholars, and the same number of Sabbath schools, with 2036 scholars. In a recent report mention is made of a *Native Home Mission*, a movement by the natives themselves for the benefit of their heathen fellow-countrymen.

The *Berlin Missionary Society*, founded in 1824, commenced operations in South Africa, chiefly among the Korannas, in 1834. On the invitation of Mr (now Sir) Theophilus Shepstone, missionaries settled in Natal at the close of the Kafir war of 1846-47. The principal station occupied by the society is Christianenburg, near the coast, and is superintended by Mr Posselt and his son, the former of whom is held in much esteem throughout the colony. The mission embraces five other stations, one being in the spurs of the Drakenberg mountains, and another at Konigsberg, on the northern frontier of

Natal, and contiguous to the Transvaal territory, in which the society has also numerous stations. The aggregate membership in both fields is about 8000 souls.

The *Norwegian Mission*, having the seat of its Home Committee at Stavenger, was founded in 1842. The first station in Natal was formed in 1849 at Upomulo, not far from Zululand. King Panda attributed his recovery from illness to the medicine given him by the missionary, Schreuder. The result was the opening of the station of Empangeni in Zululand. A second station was commenced at Entumeni in 1854. Some little time before the recent hostilities commenced there were seven stations in Zululand, and one in Natal, occupied by nine pastors, and embracing 270 baptized persons. But for a considerable time previous mission operations were carried on with great difficulty, owing to the persecution of the native Christians, most of whom were for months before the commencement of the war fugitives with their missionaries in Natal, and the flagrant conduct in connection therewith of the once formidable chief, Cetewayo, who had been formally installed by Sir Theophilus Shepstone, king of the Zulus, in succession to his father, in August 1873. It is a well authenticated fact that no Zulu Christian's life was safe for one hour under Cetewayo's rule. Take one illustration. An old Zulu who was preparing for baptism was killed at Ekyowe, one of the Norwegian stations, in April 1877. The *Hermannsburg Journal*, which records the event, writes: "The superintendent, Oftebro, had, at the wish of the old Zulu convert, just the week before, spoken with the king, who had professed to be quite friendly. Eight days later he sent an Impi (native soldier), and without anything further caused him to be killed. His end was happy. As the soldier came, he asked why he would kill him. His answer was, 'Because you are a learner, and would be baptized.' 'Well,' he says, 'let me first

pray.' It was permitted. He knelt down and prayed, and then, rising, added, 'I am now ready; shoot me.'"

The *Society for the Propagation of the Gospel* entered the field in 1849. Previous to 1853 Natal was included in the Cape Town diocese. It was then constituted a separate diocese, when Dr Colenso was appointed bishop. For a time he was indefatigable in his missionary labours. In 1859 he went on a visit to King Panda in Zululand, in order to obtain a grant of land for a mission station there. At that time he even contemplated resigning his diocese, that he might go forth, along with other labourers, as a missionary bishop to plant the gospel in the very heart of that heathen land. In the following year he completed a Zulu dictionary and a translation of the New Testament. Then followed those publications by which discredit was thrown on the whole Bible, and the Christian world was startled. In consequence, the Society, in 1863, suspended communication with him, withdrew from him the administration of their grants, and relieved the missionary clergy in Natal from his ecclesiastical jurisdiction.

After an interregnum of about six years, Dr MacRorie was, in 1869, consecrated bishop of Natal and Zululand; and in the following year Dr Wilkinson was consecrated the first bishop in the latter territory.

The Society's work in Natal is carried on for the most part among the colonists, there being only four out of the sixteen missionaries employed who have the *heathen* field proper as their sphere of labour. The stations of the three missionaries referred to embrace an aggregate of about 350 in full communion.

The station of Kwamagwaza in Zululand was occupied in 1861; St Paul's, in 1863; and River Usutu, in 1871. Repeated visits were made to Cetewayo. He was more than once reminded of his promise to send boys to be educated, but invariably made the excuse that his people

were against it, the fact being that he himself intensely disliked the teaching of the Bible.

The *Hermannsburg Mission* was founded by Pastor Harms of that town. Six missionaries entered Natal in 1854, with the view of founding a mission in Zululand; but, acting under advice, they purchased land in Natal for a Christian settlement, to which they gave the name of *New Hermannsburg*. Soon after, two stations, more favourably situated, were established with the permission of the Government; and subsequently, on the invitation of Panda, a station was opened in Zululand. It was afterwards abandoned owing to Cetewayo's conduct. One of the converts met with a cruel death. It occurred at Enyezane on a Sabbath morning. The missionary, hearing a great noise, hastened to the scene. Joseph (such was his name) had been fearfully beaten. The blood was flowing profusely; expostulation was in vain. The poor sufferer was bound to a tree, and again beaten. "After a few hours further torture he was shot, and his body then flung into a large pond." Strong evidence has been adduced to prove that such murders were committed at the instigation of Cetewayo. One distinguishing feature of the Hermannsburg Mission is its industrial and agricultural character. In this respect it resembles the Moravian Missions.

The Rev. James Allison, at one time connected with the Wesleyan Mission, and whose fields of labour were, first, in the Amaswazi country, then at Edendale, where he founded a prosperous mission settlement, and latterly at Maritzburg, where he had been labouring independently of any society, having expressed a desire to transfer his services, and to hand over the entire mission to the *Free Church of Scotland*, that arrangement was accordingly carried out in 1868. Soon after, the mission was extended by the purchase of a farm of 5650 acres at Impolweni, about fourteen miles in a north-easterly direction

from the capital. The object was to found a settlement for native Christian families, as at Edendale, with an institution for training young men for the Christian agency, along with industrial departments. Mr Alison was in due time transferred to the new station; but, in consequence of his lamented death in 1875, and a somewhat lengthened vacancy, the original design has only been partially carried out.

Mr Allison's devoted and successful labours extended over a period of more than forty years. When at Maritzburg, he took special interest in the numerous young men who come there from various parts of interior Africa in search of work. Many of these, through his instrumentality, were brought to the knowledge of the truth, and after a brief course of training, returned to their far-distant homes as evangelists. They returned, not as they had intended, with fire-arms and gunpowder, but with "the sword of the Spirit, which is the Word of God."

The efficiency and progress of the various missions in Natal have been to a considerable extent affected during the last decade by the emigration to the diamond fields.

Special interest attaches to the *Gordon Memorial Mission*, situated on the extreme north of Natal, and bordering on Zululand. It originated in the desire of Lady Aberdeen and the other members of the Aberdeen family to perpetuate the memory of a beloved relative, the Hon. James Gordon, who had cherished the idea of devoting himself to the work of African evangelization, but whose career was unexpectedly cut short while pursuing his studies at Cambridge. The means of establishing the mission having been generously placed in the hands of the Free Church Missions Committee, a farm of 3000 acres was purchased, and missionary operations, embracing evangelistic, medical, educational, and industrial departments, were commenced in 1874, under the superintendence of Dr James Dalzell. The mission is now

beginning to bear fruit. Writing in the early part of the present year, Dr Dalzell thus refers to the hopeful character of the work:—"A young wife had grace and courage granted her to leave heathenism and profess her Saviour, by receiving baptism for herself and her infant son. We have had adult baptisms here before this, but Mary Kenondo was the first of whom we could certainly say the sum-total of her religious impressions and teachings were through this mission. This little cloud soon showed signs of richer blessings. The second Sabbath of the new year witnessed thirteen baptisms from heathenism, nine being adults, and four children. We had the joy also of knowing that these were all the legitimate fruits of the Gordon Memorial. Formerly we felt as if the ice needed breaking—that if but some would openly confess their Lord, others would be sure to follow, as we cannot doubt that a goodly number do, in their inmost heart, trust in our blessed Lord and His salvation, but have not yet been able openly to confess Him."

There is at the three stations above-mentioned an aggregate membership at present of 286; the number admitted since the commencement of the missions being about 630.

To sum up: Notwithstanding the strong tendency on the part of many of the converts to fall back into debasing heathenism, and the prevalence of some serious evils, such as polygamy and the sale of brandy and Kafir beer, the work in Natal has been attended with most gratifying success. The natives manifest a very general aversion to those desolating wars, which for generations have been the normal condition of all Zulu tribes. There is a growing disposition to labour for others, and to cultivate the soil for market produce. In the construction of houses, in the introduction of articles of furniture, in the food they eat and the clothes they wear, remarkable progress has been made. The whole land, too, is open to

Christianizing influences. This state of things is of course not alone the result of direct missionary labour. The presence of a large body of colonists in their midst has unquestionably had a most beneficial effect upon them.

It is otherwise in Zululand, which is still beyond the confines of civilisation. The degradation of the people there is complete; and it is the more marked that being of a brave and spirited disposition, and well skilled in warfare, they seem fitted to take a high position in the social scale. But they cling tenaciously to their barbarous customs and laws; and the kings, in succession, loving to have it so, have hitherto strongly opposed the introduction of Christianity into their territory, and the profession of it by their subjects. The work has thus been carried on amid almost overwhelming difficulties, and the result is that little progress has been made. In the interesting volume of the proceedings of the Missionary Conference recently held in London, one of the speakers states that "the lowest of the Natal tribes is higher than their neighbours in Zululand, who do not labour, and as a consequence are often in a state of semi-starvation some months before their corn is ripe." Let us hope that the ploughshare of war that recently passed through the land, and notwithstanding the "settlement" effected by Sir Garnet Wolseley, which is by no means fitted to promote the well-being of the nation, will yet prove to have been the harbinger of blessings manifold to that degraded people.

WESTERN AFRICA.

I.—SIERRA LEONE, YORUBA, AND NIGER MISSIONS.

DR BARTH, the well-known African traveller, has remarked that "Africa is the region of contrasts, as well in nature as in human life." We are struck with these contrasts in crossing from the eastern to the western side of this immense continent.

Western Africa is divided into numerous petty States, in all of which the most degrading superstition and idolatry, with their usual concomitants of lawlessness and cruelty, are the outstanding features. Mohammedanism extended its conquests in a wonderful manner from the north, and has for centuries prevailed in and around the great Sahara desert and on the west coast, especially among the Jaloofs, the Mandingoes, and the Foulahs—proud, shrewd, and industrious races occupying the territory to the north of the Niger. It has, however, been largely engrafted on the ancient paganism of the country, so that while the African Mussulman repeats the prayers, and observes the feasts and ceremonies prescribed in the Koran, he has quite as much, if not more, faith in his charms and amulets, or *greegrees*, consisting of passages from the Koran, sewed up usually in strips of red leather. These he carries about his person in order to protect him from dangers, such as drowning, fire-arms, snake-bites, wild beasts, sickness, etc.

Paganism in West Africa is known by the name of Fetishism. It assumes different forms in the various tribes, but consists in the almost universal belief of a Supreme Being, and of innumerable inferior deities, who must be propitiated with offerings. It is to a large extent a system of devil worship, in connection with which the belief in witchcraft plays an important part. "Not only are the deities themselves called Fetishes, but the religious performances or acts of worship, and the offerings presented are also spoken of as fetish, or sacred, because they are performed and offered in honour of those deities." In the daily household worship, in every domestic and public emergency, in seasons of public calamity, when preparing for and engaged in war, in the taking of oaths, at births and deaths and funerals, and, indeed, in connection with every event in life, the fetish superstition holds the people in the most slavish, degrading, and cruel bondage. Thus, "when a death occurs, a solemn assembly is held in the palaver house (as it is called), to inquire into its cause; and as witchcraft is the one most usually assigned, death by red water, or slavery, used to be the fate of some unfortunate individual suspected of the crime. But since the suppression of the slave trade the *greegree* men are usually constrained to charge the event upon the devil; and, consequently, considerable presents of rice, Cassada cloth, and palm wine are deposited in the *greegree* houses (small houses containing shells, skulls, images, etc., in which the fetish is supposed to reside), to appease the evil spirits." Some of their traditions are very curious. There is one relating to the creation in which God is represented as having created three white and three black men, each with a wife of the same complexion. Each was allowed to determine his destiny by the choice of good or evil. A calabash and sealed paper were placed on the ground. The black men had the first chance, and selected the calabash, but found

in it only some pieces of metals, of which they did not know the use. The white men opened the paper and learned everything. In consequence, the blacks were left in Africa, under the care of the inferior deities. The white men were taken to the waterside, where they were taught how to build a ship, which conveyed them to another country.

The existence of the devil is an article of negro belief. He is supposed to be ever at hand for purposes of mischief; so much so, that on the Gold Coast, instead of being worshipped, as in other parts, he is annually driven away by the Ashantees and Fantees, who collect in groups, armed with sticks, muskets, or other weapons, and, on the firing of a gun, shout tremendously, rushing into their houses, beating about every corner with sticks; and when he is believed to have been driven out of all the houses, he is pursued out of the town with lighted flambeaux, shoutings, and the firing of muskets, until he is understood to have been completely put to flight.

Fetishism "rests on the principle, that whatever evils afflict men are produced by supernatural means, and can only be counteracted or removed by supernatural agency; in other words, that evils can only be removed, and desired benefits conferred, by fetishes; and that their friendly interposition must be sought through the medium of their servants or ministers." The people, through belief in this doctrine, are the victims of the priests and priestesses—the fetish men and fetish women —who constitute a large class. The most incredible atrocities resulting from this belief form one of the darkest chapters in the history of this dark land. Let our readers ponder such facts as these, that "the barbarous King of Dahomey paves the approaches to his residence, and ornaments the battlements of his palace, with the skulls of his victims," and that the wide-spreading branches of the gigantic fetish-tree at Badagry are

laden with human carcases and limbs. It is a horrible picture, but it is a picture of African heathenism pure and simple.

Here, surely, if anywhere on the face of the earth, the gospel, with its enlightening, purifying, and ennobling influences, was needed. What, then, has been done to carry it to these degraded people? and what have been the results of missionary labour among them? We proceed very briefly to answer these questions, commencing with the more northerly regions, as being the first occupied, and taking the others to the south in their geographical order.

As a suitable introduction, the following passage from the Jubilee Volume of the Church Missionary Society may be quoted:—"In the year 1768, the Moravian Missionary Society had sent out nine missionaries to commence a mission on the coast of Guinea; but in two years all had died, and the attempt was abandoned. In 1798, two Scotch Missionary Societies, and the London Missionary Society, joined together to establish a mission in the neighbourhood of Sierra Leone, each providing two missionaries; but in the course of two years this attempt also was abandoned. Three of the six died of the climate, one was murdered, and the remaining two returned home."

It appears also that Melville Horne had gone out as a chaplain of the Church of England to Sierra Leone, in the hope of doing mission work among the heathen, but returned home when that door seemed to be closed. It was reserved for the *Church Missionary Society* to plant successful missions on the west coast. The society, after its institution in 1799, selected that difficult field "as having the first claim upon their Christian compassion." It was felt that, besides the divine command to preach the gospel to all nations, there was "a superadded obligation of a debt due to the sons of Africa, for cruelty

and oppression inflicted upon them during many generations by the accursed slave trade."

THE MISSION ON THE BANKS OF THE RIO PONGAS.—This territory is inhabited by the Susu tribes, and is situated about a hundred miles to the north of Sierra Leone. The first agents of the Church Missionary Society, two German and Lutheran missionaries, provided by the Berlin Missionary Seminary, arrived in 1804. Others, also from Germany, joined the mission in successive years. But after eleven years' existence, during which two churches had been built, besides schools, and seven out of fifteen missionaries who had been sent out found a grave on African soil, the mission buildings, at the instigation of the slave-dealer, were destroyed by fire, and the missionaries were compelled to take refuge in the colony of Sierra Leone. A station, formed in 1812 among the Bulloms, a tribe bordering on the colony, had also to be abandoned after six years' occupation. Though thus repulsed, the Society was only strengthened in its resolve to win these strongholds of heathenism for Christ.

MISSION TO THE LIBERATED AFRICANS IN SIERRA LEONE.—The peninsula of Sierra Leone was formerly one of the chief emporiums of the slave trade. In 1797 the African Company purchased land from the native princes with the view of forming a settlement for the emancipated negroes who had served in British ships during the American War, and who, on the conclusion of peace, were found in London in a most miserable condition. In 1808 this land was transferred to the British Crown, additional tracts of country being subsequently acquired. The colony has since served as an asylum for the wretched victims rescued from the holds of slave ships, for whom a number of settlements have been formed. There is a population of over 50,000, speaking upwards of a hundred dialects.

The work in this field was commenced in 1816 by William A. B. Johnson, a name most honourably identified with its early history. For some time it was in the last degree discouraging, owing to the superstition and deep degradation and indolence and utter indifference manifested by these people. But faith triumphed. The attendance at public worship, small at first, steadily increased; and ere long Johnson was cheered by hearing from a young man the earnest cry, "What must I do to be saved?" Many other inquirers followed. Boys, singly and in groups, retired to the woods to pray. Very many were savingly converted. The improvement in the appearance and habits and social condition of the people that followed was nothing short of a transformation. The chapel was five times enlarged to accommodate the ever-increasing numbers who attended divine service. When Johnson was under the necessity of leaving for England, hundreds of both sexes accompanied him a distance of five miles to the ship, and wept bitter tears at the thought of being separated from their best earthly friend. "Massa, suppose no water live here, we go with you all the way, till no feet more move." Such was the grateful utterance of one of them.

Similar success attended the work at other stations, so that we find Sir Charles M'Arthy, the governor, reporting in 1821 as follows in regard to the villages of these recaptured negroes:—"They had all the appearance and regularity of the neatest village in England, with a church, a school, and a commodious residence for the missionaries and teachers, though in 1817 they had not been more than thought of." In 1842 a committee of the House of Commons thus testified to the state of the colony: "To the invaluable exertions of the Church Missionary Society more especially—as also, to a considerable extent, as in all our African settlements, to the Wesleyan body—the highest praise is due. By their efforts nearly one-fifth of

the whole population—a most unusually high proportion in any country—are at school; and the effects are visible in considerable intellectual, moral, and religious improvement."

The bishopric of Sierra Leone was founded in 1851; and some idea may be formed of the trying nature of the climate from the fact that no fewer than three bishops in succession died within three years of their consecration.

In 1862, the Native Church having been organized on an independent basis, undertook the support of its own pastors, churches, and schools, aided by a small grant from the society. The mission embraces a college at Fourah Bay, a grammar school, and a female institution, in which a superior education is given.

As showing the progress that is being made in the Sierra Leone field, it is mentioned that for the first time the native Christians connected with the society are returned as "None"—all of them having been gradually transferred to the Native Church. Further, the "Sierra Leone Church Missions"—the Missionary Society of the Native Church—now carries on the Society's Old Bullom and Quiah Missions, and has its own magazine, *The Missionary Friend*, edited by its native secretary.

YORUBA MISSION.—The Yoruba country, situated 1000 miles east of Sierra Leone, was the home of a considerable number of the emancipated negroes settled in the colony. Many of them returned as Christians in 1843 to their own land. The missions at Badagry on the coast, commenced in 1845; at Abeokuta in the interior, in 1846; and at Ibadan and other towns, in 1852, were the result. The man who under God founded, and, above all others, has been honoured to further the interests of the mission, is the well-known Samuel (now Bishop) Crowther. He is a native of Yoruba. When a boy, he

was carried off as a slave, but was afterwards rescued by a British cruiser from a Portuguese slaver and brought to Sierra Leone, where he was educated at the Fourah Bay Institution. Thereafter he was sent to England, and, having completed his education in the Islington Training Institution, he was ordained by the Bishop of London as a missionary to Sierra Leone. In 1864 he was consecrated, at Canterbury Cathedral, Bishop of the Niger.

About a month after Mr Crowther reached Abeokuta, which was in July 1846, he had the great happiness of again meeting his own mother, after twenty-five years' separation; and in 1848 he had the further unspeakable joy of seeing her admitted, along with two other women and two men, into the membership of the Christian church. They were the first fruits of the mission.

The work advanced most encouragingly, and the priests, failing by other means to check its progress, seized the converts, thrust them into the stocks, cruelly beat them, fined them heavily, and even threatened them with death. The principal chiefs, on being appealed to by the missionaries, interposed, and the sufferers were released. The persecution was renewed in 1850, and was on this occasion stopped through the intervention of the British Consul. But a more determined effort to crush the mission was made about the latter end of the same year. Urged on by the slave-dealers, the King of Dahomey invaded Yoruba country, and attacked Abeokuta, but was defeated with great loss. The victory gained by the Yorubas was remarkable, and was generally ascribed to the interposition of the Christians' God. The mission continues to suffer from inter-tribal war—Ibadan being still cut off from free intercourse with Abeokuta.

This mission embraces 7 European missionaries, 14

native clergy, 79 native Christian lay teachers, 5898 native Christians (of whom 2214 are communicants), and 34 schools, containing 1723 pupils.

THE NIGER MISSION had its origin in several naval expeditions, undertaken by the British Government with the view of exploring this great African river, promoting European commerce and industry along its banks, and suppressing the slave trade, which at that time prevailed extensively. In the course of the third of these expeditions, in 1857, Mr Crowther formed three stations, at each of which native teachers were located, and thus laid the foundation of the mission. The principal stations are Bonny and Brass, at the mouth of the river; and Onitsha, Lokoja, New Calabar, and Egan, higher up. The last-named is 350 miles from the mouth of the river.

"Towards the end of 1876, Okiya, the King of Brass, publicly renounced idolatry, and became an adherent to Christianity. To prove to his people his earnestness, and the helplessness of the idols, he delivered up his three large household gods to Mr Johnson, the minister." He died in 1879, having been, a fortnight previous to his decease, admitted to the membership of the Visible Church by Archdeacon Crowther, in the presence of a large audience, among whom were six chiefs. Special mention is made of the Christian liberality manifested by the gentlemen supercargoes of Bonny river in the building of a church, schoolroom, and cottage for the resident schoolmaster, that all connected with the shipping may have the opportunity of attending divine service on the Lord's Day, and that the pantry boys, coopers, and carpenters in their employ may profitably occupy their time. The Christians at this station have suffered much persecution of late years. On one occasion five of them "were placed almost shelterless in the midst of a forest, exposed to the sun by day,

and to noxious insects by night." To two of these a message was sent, promising them pardon, gifts, etc., should they recant, and threatening stronger measures in the event of their refusal. The reply of one of them was in these terms: "Tell the master I thank him for his kindness; he himself knows that I never refused to perform duties required of me at home; but, as regards turning back to heathen worship, *that* is out of my power, for Jesus has taken charge of my heart and padlocked it. The key is with Him; so you see it is impossible for me to open it without Him." The other answered: "I have made up my mind, God helping me, to be in chains, should it so please the Lord, even till the coming of the judgment day." "After several months, their release was procured by a united remonstrance on the part of the European traders and ship captains."

In 1877 a steamer named the *Henry Venn* was supplied to the mission. An exploratory voyage made up the Binue in 1879 revealed the existence of numerous tribes ready to receive teachers. The conviction also was deepened that the two great branches of the Niger afford facilities of access to interior Africa to which there is no parallel from the east coast. The Society hopes to open stations still further inland in due time, and thus to shake hands, so to speak, with the missionary brethren who are pushing on the work from the east.

At Brass and Bonny there has lately been a remarkable movement in the direction of Christianity, hundreds of the people throwing away their idols and attending the church services, which are thronged every Sabbath. The famous juju temple, studded with human skulls, is going to ruin. A village opposite Bonny has been named "The Land of Israel," because there is not an idol to be found in it. At an important market town thirty miles in the interior, the chiefs and people, "influenced by what they had seen at Bonny, and without ever having

been visited by a Christian teacher, spontaneously built a church with a galvanized iron roof, and benches to seat 300 worshippers, got a school-boy from Brass to read the church service on Sundays, and then sent to ask the Bishop to give them a missionary."

One writer, in alluding to this interesting mission, says: "Had there been only one Samuel Crowther, this mission would have been gloriously rewarded; but many Crowthers, able and energetic preachers, have appeared. This mission has had its martyrs also, whose sayings, doings, and endurings are altogether worthy of the early and honoured centuries." The mission embraces 10 native clergymen, including the bishop, 2 European lay missionaries, 41 native Christian lay teachers, 1000 native Christians, of whom 323 are communicants, and 275 scholars in eleven schools.

Early in the present year, a deputation from the Society conferred with Bishop Crowther and others from the Sierra Leone, Yoruba, and Niger missions. The happiest results, it is hoped, will flow from their deliberations.

The *Wesleyan Missions*, which are only second in importance to those of the Church Society, extend along the Gold Coast, in Ashantee, and other parts of Guinea, in Yoruba, in Sierra Leone, and also on the Gambia. In these various fields there are upwards of 13,000 in church membership, and fully 9000 attending school. These are under the care of some 42 missionaries and assistant missionaries, 24 catechists, and 519 local preachers. The mission embraces a training institution, established originally at King Tom's Point, but removed in 1873 to Sierra Leone.

With reference to the Sierra Leone and Gambia districts, it is stated that there is observable an improvement in the piety of the people, as manifested in the attendance on ordinances and a greater love of the class meetings;

and that the chapels in most places are filled to overflowing, one of their chief wants being enlarged chapel accommodation—a want which the people generally are doing their utmost to supply. Similar modifications of previously existing arrangements are being gradually introduced in the Yoruba district. *There*, also, at Lagos, and other places, have been witnessed great activity in the churches; increased spirituality among the members; ability to provide suitable class-leaders; readiness on the part of young men to come forward as local preachers and exhorters; large attendances upon Sabbath and other services; and increased liberality in the direction especially of supporting a native ministry. As regards the Gold Coast, the churches there have been making a vigorous effort to attain to a position of self-support—a responsibility laid by the Society on five of the circuits for the first time two or three years ago.

One single fact may be mentioned, as indicating the influence of the mission on the Gold Coast. The King of Cape Coast in early life was the means of getting it established. He forsook the Fetish of his country. In consequence, he was cut off from the succession to the chieftianship, and publicly flogged. But after thirty years' profession of Christianity, he was elected Chief or King, and, on the occasion of the anniversary in 1864, he publicly acknowledged his obligations to the mission.

II.—MISSIONS TO OLD CALABAR, THE CAMEROONS, ETC.

LEAVING Sierra Leone and proceeding southwards, we reach the *Christian Colony of Liberia*, founded in 1821 by the American Colonisation Society for the benefit of free negroes. As might be expected, this territory, extending upwards of 300 miles along the coast towards Cape Palmas, has been occupied by the American churches—viz., by the *Board of Foreign Missions of the Baptist Church*, which, shortly afterwards, transferred thither two missionaries who had previously been settled on the island of Yonce, in the vicinity of Sierra Leone; by the *Methodist Episcopal Church* in 1833; and by the *Presbyterian Church* (North) in 1841.

As the rights and interests of the natives were respected, the relations of the colonists with the various tribes have, generally speaking, been of the most friendly character. By a reference to colonial authorities, whose endeavour was to measure out to all even-handed justice, important tribal disputes have been adjusted, and desolating wars have been prevented. In consequence of the friendly attitude in which the two parties thus stood to each other, the Missions made most gratifying progress. Thus, in 1832, one of the Baptist missionaries wrote:—"Monrovia (the capital of the colony) may be said to be a Christian community; there is scarcely a family in it where some one, or the whole, does not possess religion." In 1841, "there were in Liberia eighteen churches, supplied by forty clergymen, who preached every Sabbath, and held weekly meetings in the native villages. 800 colonists, or one-fifth of the whole population, were professing Christians, and the general tone of society was said to be religious, the Sabbath being ob-

served in the most exemplary manner, and the churches most regularly attended. Sunday schools and Bible societies were established generally in the churches. There were twelve day schools, of which the teachers were for the most part colonial persons."

In 1847 the Mission Board of the *Methodist Episcopal Church* could report a membership of 879 in the native churches, "the most formidable obstacle to the progress of the Missions being the unhealthiness of the climate." There is now an aggregate of about 2000 in full communion. The headquarters of the Mission are at Monrovia, where a seminary exists. Operations are also carried on at a station recently opened about seventy-five miles inland. The work there has been much interrupted by the wars that have been raging between different tribes. For some years past the Board has been gradually reducing the appropriations for the carrying on of the Missions from 37,000 dollars to 4500 dollars—a procedure that has been regarded by the Conference of Missionaries in Liberia as inconsistent with the general spirit of the Church, and the growing interest felt of late years in the evangelization of Africa, and which has threatened to result in a severance of the ecclesiastical relations subsisting between the Conference and the Board. As, however, the action of the latter has been dictated solely by an earnest desire to secure in the native churches "the development of a spirit of self-reliance and independence—elements indispensable to a self-perpetuating church in any land"—it is to be hoped that all such misunderstandings will be speedily removed, that the amicable relations will be restored, and that the practical result of the measures complained of will be the raising up of a vigorous self-supporting native church in the land.

The question having arisen whether a new field among the natives might not afford better promise for efficient

work than Liberia, the Board has authorized careful enquiry to be made either in the country back from Liberia, or up the Niger and Schadda, or in both regions, permission being at the same time given to close the Monrovia Seminary if necessary.

The Alexander High School in connection with the Presbyterian Mission was opened about eleven years ago. It was designed to aid young men preparing for the ministry, and is conducted on the plan of making manual labour a part of the occupation of all the scholars. All the agents of this Mission are of the Americo-African race; no white labourer has been supported by the Board in Liberia for a number of years, and as yet none of the aborigines are on the staff of missionaries. The stations, of which there are six, in addition to Monrovia, the central one, are all in the territory of the Republic; and little seems to be done by the Mission in the way of conveying the blessings of the gospel to the aborigines, who are said largely to outnumber the Americo-Liberians, or of extending its sphere of operations to the large tribes beyond the borders of Liberia. The churches, too, with an aggregate membership of about 300, appear to be making little progress towards self-support, and nothing is done to maintain the schools. There are strong indications, rather, of a disposition to rely on foreign aid. Altogether, the Mission needs apparently an infusion of new life.

THE OLD CALABAR MISSION originated with the Jamaica Presbytery of what is now the *United Presbyterian Church of Scotland.* One of the missionaries writing in 1839 says:—"The people's hearts are turning towards Africa. They are earnestly pressing us to send a missionary thither. We all agree; and ere long I hope our church here will apply for a missionary from home, or appoint one of our brethren to go for us to the land of Ethiopia." The presbytery adopted resolutions

in July 1841 in favour of a Mission, each missionary expressing his readiness to undertake this service. Preliminary inquiries were entrusted to the captain of a vessel trading to Old Calabar. In reply, he conveyed a formal invitation from the king and chiefs for missionaries to settle among them. The Mission was finally resolved upon by the then United Secession Synod at its meeting in 1845. The first band of missionaries, led by Mr Hope Waddell, a member of the Jamaica presbytery, reached their sphere of labour on the Old Calabar river on 10th April 1846. They were cordially welcomed by King Eyamba and the chiefs of Duke Town, as also by King Eyo of Creek Town and his chiefs. By both suitable sites for mission stations were readily granted. Mr Waddell held a service with King Eyamba and his chiefs the first Sunday after his arrival, and presented the former with a Bible, the gift of well-wishers in this country.

Mission houses and schools were in due time erected at both stations, a printing press being also usefully employed in scattering the seeds of divine truth. At Creek Town the first sermon was preached in the courtyard of King Eyo's palace, the king himself acting as interpreter. The help thus given on this and many other occasions proved invaluable.

The Mission was reinforced in July 1847, by the arrival of additional missionaries from Jamaica, immediately after which the station at Old Town was opened.

In May previous King Eyamba died. It was the occasion of one of those scenes of cruelty, too common, alas! in heathen lands. Notwithstanding the efforts of the missionaries, no fewer than a hundred human victims were sacrificed, among whom were thirty of the king's wives. Here is the account given of the burial:—"The people dug a large hole in one of King Eyamba's yards, and having decked him in his gayest apparel, with the

crown on his head, placed him between two sofas, and laid him in the grave. They killed his personal attendants, umbrella carrier, snuff-box bearer, etc. (these the king was supposed to need in the world of spirits), by cutting off their heads, and with their insignia of office, threw them in above the body; and after depositing a quantity of chop and of coppers, they cover all carefully up, that no trace of a grave could be seen. Over this spot a quantity of food is daily placed."

Archibong was formally installed as successor to King Eyamba, and soon after—in February 1850—an Egbo law was passed abolishing the inhuman practice of sacrificing human beings when a king or chief died. It is spoken of as "a good day for Calabar"—"one memorable in the annals of the land." About the same time the marriage ceremony was introduced—King Eyo having witnessed the first regular marriage.

On the suggestion of Mr Waddell, King Eyo and the other chiefs of Creek Town agreed that Ekpenyong, the domestic idol, which consisted of a stick surmounted by a human skull, adorned with feathers, etc., should be expelled from every house, at the biennial purgation. "When the day arrived," Mr Waddell wrote, "our fears on the subject were relieved. Ekpenyong and Nabikim, devils, ghosts, and all were ordered to the river; and our school-boys boasted how they had carried them away and flung them into the water; and they made great fun of them floating down the stream, or lying on the mud banks."

On 16th October 1853 Esien-Esien Ukpobio, the first-fruit of the mission, and on the 30th of the same month young Eyo Honesty, the king's eldest son, were baptized. Other fruits of the mission soon began to be gathered in. Much joy was felt when in April 1854 twenty-two communicants belonging to Creek Town, Duke Town, and Old Town sat down at the Lord's table.

The death of King Eyo Honesty in December 1858' put the Egbo law, to which we have already referred, to the test. Much excitement prevailed. Fears were entertained that the old superstition would triumph. Happily no such dreaded result followed. "The people took up arms and compelled their chiefs to bind themselves in a covenant of blood that no such atrocities would be committed," and, in point of fact, not a single drop of blood was shed. Other heathen practices were one by one abandoned through the influence of the mission, and notwithstanding the opposition of the chiefs. Thus the coronation of King Archibong II. was made the occasion of abolishing the Sabbath market in Duke Town; and working on Sabbath was afterwards put a stop to by Egbo law. Again, in Old Town, shortly after Ekpenyong Itam, a man of much decision of character, was made king, he summoned the chiefs and young men together, and proposed that no *devil-makings* should be permitted on the Sabbath. They acquiesced, and an Egbo law of prohibition was passed accordingly. As an expression of their approbation of the abolition of the practice, the missionaries invited the king and chiefs and some of the native gentlemen of the town to an entertainment. A second entertainment, presided over by one of the missionaries' wives, was given to the queen (as Ekpenyong delighted to call his head wife), his other wives, and those of some of the gentlemen, twenty-nine ladies in all being present. All went away much satisfied with the feast thus provided, some crying out that they could not get breath!

The mission extended its sphere of operations from time to time—Ikunetu, situated on the Great Cross river about 20 miles above Creek Town, being occupied in 1856, and Ikorofiong, also on the Cross River, about 20 miles above Ikunetu, in 1858. The Presbytery of Old Calabar was constituted on 1st September 1858, under the designation of the Presbytery of Biafra.

The onward progress of the work was often interrupted through the raging of the heathen. Thus in Duke Town, in 1875, the authorities took it into their heads to pay up long arrears of *devil-making*, the revelry continuing for many weeks. King Archibong (who was then blind and unable for almost any public duty), promised that after that bout was over there would be no more devil-making in his day.

As the king declined to be led to church, Mr Anderson conducts a service in the Royal Yard on Sabbaths at eleven. The king, queen, and some of the chiefs attend regularly.

In confessing Christ, much persecution has often had to be endured. Here is an illustrative case, which occurred in Duke Town in 1876:—"A 'big woman' of property and influence in town was prostrated with sickness for a long time, and was regularly visited by Mrs Sutherland (one of the female teachers), whom she reckons as her spiritual mother. When she recovered from illness, her first work was to purge her house from idols, and then, by joining the church, confess the Lord Jesus. Her relentless persecutor imprisoned her for six weeks, threatening to burn the house about her, brought all the influence at her command to bear upon her to recant, and restore the idols to their wonted place. Then she deprived her of all her goats, farms, canoes, houses, money, and people, 32 in number. At last this persecuted woman found her way to the Mission Hill, with only one gown on her back of her extensive possessions. She stood the trial most heroically. Prayer was made continually by the church on her behalf, that her faith would not fail. God be thanked that the enemy obtained no advantage over her. It is right to say that all the chiefs, king not excepted, are ashamed of this case of persecution."

Early in 1878, Mr Thomas Campbell, the European

evangelist, at Old Town, accompanied by a number of natives, explored in two directions—first in Obàn, up the Qua river, and then beyond Uyango, on the Calabar river. The object in view was the formation of a station in the interior. Everywhere he was well received by the chiefs and people, and we may hope ere long to hear that this extension of the mission is an accomplished fact. Another most important step in advance followed. We refer to an agreement entered into on 6th September 1880, between D. Hopkins, Esq., Her Majesty's consul, and the kings and chiefs of Calabar, in accordance with which a number of superstitious and cruel customs are held as criminal and punishable by law. These include the murder of twin children, human sacrifices, the killing of people accused of witchcraft, the giving of the esere or poison bean, the stripping of helpless women in the public streets, the compelling of widows to remain in their houses in filth and wretchedness after the death of their husbands (extending, in some cases, to a period of seven years), until the devil-making is over, &c., &c. The articles of agreement, which provide also for the carrying on of legitimate trade, were signed by the missionaries of Duke Town and Creek Town, and by the European merchants and traders as witnesses. They cannot fail to exercise a most beneficial influence on the social condition of the natives, while they secure to an extent not hitherto practicable that the Word of the Lord shall have free course throughout Calabar. Although the agreement referred to was formally and for obvious reasons entered into by the British consul on the one side—and his conduct in the matter is worthy of all praise—the missionaries were the real factors in the movement. They are trusted by chiefs and people, as other white men are not, because for a long course of years they have been faithful to the natives.

The most recent intelligence respecting this field is

gratifying in the extreme. We quote from the *Missionary Record* for June 1881 :—"The mission, which seemed so long fruitless, is now one of the most *fruitful* in the whole earth. The increasing number and activity of the communicants, the increasing number of students in training as teachers and evangelists, and the manifestations of a Christian liberality not yet reached in our own land, tell of the changes which the gospel has wrought. We ploughed in hope: we sowed in tears: and now already we reap in joy. The most recent tidings are the most heart-stirring. A new tribe, which had long resisted our approach, has been visited. They had never seen among them a white man till they looked on the face of the devoted Samuel Edgerley. They invite teachers to settle among them. They offer us suitable sites. The country is far beyond the swamps; it is high and healthy. This favourable entrance was greatly aided by the wise and good King Eyo, who sent a prince to accompany Mr Edgerley beyond Union to Akunakuna. When the expedition returned, and the King heard the result, he gave utterance to one of the noblest of sentiments, showing that he can at once recognise the Divine hand, and the call to the Church. 'God,' said he, when Mr Edgerley had told his tale, '*has unlatched the door, and wishes us to push it open.*'"

Thus this kingdom of darkness is gradually being wrenched from the hands of the prince of darkness. A mission that has, amid most formidable difficulties, achieved such results, deserves well of the United Presbyterian Church, and fully justifies all the money and toil and sacrifice of health and even of dear life hitherto expended in maintaining it.

We only add that the mission embraces 5 *ordained European and* 2 *ordained native missionaries*, 5 *European male and female teachers*, 12 *educated native agents*; 212 *communicants*, with an average attendance of 2525 at

public worship; 694 *pupils* in twelve day schools; *dispensaries* at Creek Town and Duke Town, in which several thousands annually receive medicines, and are with few exceptions wholly or partially cured of their maladies; and a *printing press* which has given to the people in the Efik language the Scriptures, "Pilgrim's Progress," Newman Hall's "Come to Jesus," and other tracts, hymns, almanacs, &c.; also a grammar and a dictionary.

THE MISSION TO THE CAMEROONS was established by the *Baptist Missionary Society* in 1845. It owes its origin to the expulsion of missionaries of that society from the neighbouring island of Fernando Po, where they had been labouring since 1841. This was the result of the occupation of the island by the Spanish Government, and was due, it need hardly be said, to Romish influence. The missionaries, after their expulsion, settled among the Isubus at Bimbia (King William's Town), where a mission had previously been projected. The mission was afterwards extended to King Bell's Town (Bethel Town) in an easterly direction, the people inhabiting that region being the Dualas.

The entire New Testament has been translated into the languages of both these tribes.

THE GABOON MISSION (near the equator) was called into existence by the *American Board* in 1842, King Glass's Town (Báraka), near the equator, twenty miles from the sea, being the station first occupied. It was transferred in 1870 to the *Mission Board of the American (North) Presbyterian Church*. The Mpongwes on the coast, and the Shikanis, Bakalais, and Pangwes in the interior, are the tribes embraced in the field of operations. Here, too, the work has not prospered so much as could have been desired, chiefly owing to the introduction of a Popish mission, to which an apostolic (?) vicariate is attached, and which is carried on with much

zeal by the congregation of the Immaculate Heart of Mary in Paris. This was consequent on the occupation of the district in 1845 by the French. Portions of Scripture, translated chiefly into the Mpongwe language, have been printed and circulated among the people. A vocabulary and a grammar have also been translated and published in the same language. Other works are in progress.

THE CORSICO MISSION is a branch of the American Presbyterian Mission in Liberia, and was commenced in 1850 among the Bengu people with the view of benefiting also the tribes on the mainland opposite. Corsico is situated 55 miles north of the equator, and from 15 to 20 miles from the mainland. It lies midway between the Niger and the Congo. In conception, the mission was founded somewhat on the model of Iona. Three stations were established, at one of which, Evangasimba, several schools were opened where youths from the mainland were trained. Owing, however, to the difficulties the mission has had from various causes to encounter, among others the establishment of a Popish mission on the island, the successful prosecution of the work has been seriously retarded.

The two fields now briefly alluded to extend from Batanga, 170 miles north of the equator, to Kangwe on the Ogori river, 200 miles south of the equator. These western coast stations are important as a basis from which to carry the gospel message to the unevangelised regions beyond. To one of these regions especially bordering on the Ogori river, inhabited by the Pangwes, a cannibal tribe, the Board is desirous of extending its operations, so soon as the necessary men and means are provided.

Proceeding still further south, we come to *Namaqualand;* but having already referred to the missions planted by the Rhenish Missionary Society in that desolate and

uninviting region, it is unnecessary to do more now than note their geographical relation.

In no part of the world has the gospel achieved more signal triumphs than among the barbarous people on the West Coast of Africa. When the present century opened, the accursed slave trade, with its untold horrors, held everywhere undisputed sway. Human sacrifices and other cruelties were fearfully prevalent. Revellings and abominable idolatries, with the other works of the flesh described in the fifth chapter of Galatians, were indulged in to a frightful extent, and without the slightest restraint. There was then not one ray of light to relieve the dense darkness that universally prevailed. It is otherwise now. The standard of the cross has been planted all along the western shores, and even far into the interior of that great continent. Sixteen thousand persons belonging to more than a hundred churches have been brought into the marvellous light of the gospel. Independent native churches, as in Sierra Leone, have been firmly established. In Free Town (Sierra Leone) 30,000 Africans worship God every Sabbath in twenty-three stone churches, costing from about £400 to £3000 or £4000. Upwards of twenty different dialects have been reduced to writing, in which the Bible and other religious books have been translated, printed, and circulated. And though much, very much, remains to be done, the slave trade and many other cruel practices have received their death-blow, and the subjugation of the land to Christ is now in measure an accomplished fact.

These triumphs of the gospel, however, have not been secured without a great sacrifice of missionary life. As one has remarked, "Few of our readers know what is involved in a mission to the West Coast of Africa." It has been described by another as "The land of death, the white man's grave." In this connection, we may fittingly close this chapter by submitting the following

sentences from the Jubilee Volume of the Church Missionary Society:—"Our German brethren courageously *led* the advance; but as nobly did their British comrades form the line to *support* the advance. Out of the whole number of eighty-seven, fifty-one have been English missionaries; and twenty out of the thirty-eight have fallen in the field. This statement, however, gives but an imperfect view of the Christian heroism of these men. In the year 1823, out of five who went out, four died within six months; yet two years afterwards six presented themselves, three being English clergymen, for that Mission. They went to Africa, and two fell within four months of their landing, while a third was hurried away in extreme illness. In the next year three more went forth, two of whom died within six months; so that in the course of four years fourteen men had gone out, of whom more than half had died within a few months of landing. Yet fresh labourers willingly offered themselves on each succeeding year, to the full extent of the ability of the Society to send them out. We sometimes hear a taunt thrown out against Protestant Missions, Where is their self-devotion? where their Christian heroism? Let these facts give the answer." Does any one complain that in all this there has been a needless waste of valuable life? Such complaints are not usually heard in human warfare, when an all but impregnable fortress has to be stormed, and the flower of our army fall in the attempt. Moreover, our Saviour's great command surely includes such regions of the world as the West Coast of Africa.

CENTRAL AFRICA.

I.—EXPLORATORY MISSIONARY JOURNEYS.

AMONG the earlier efforts to introduce the gospel into the hitherto unexplored regions of Central Africa, those of Dr J. Lewis Krapf and Rev. John Rebmann deserve special mention. The first-named was sent out by the Church Missionary Society, his destination in the first instance being Adowa, the capital of Tigre, and the seat of the Abyssinian Mission conducted by Messrs Isenberg and Blumhardt. This he reached at the beginning of 1838, but was compelled to quit it a few months afterwards, along with the two missionaries already named, in consequence of the active hostility of some French Romanists. Having removed to Massowa, an island and seaport on the Abyssinian coast, and thereafter successively to Mokha, Cairo, and Tajurra, Krapf and Isenberg found their way in June 1839 to the kingdom of Shoa, which in its widest sense embraces the whole of the Ethiopian highlands. The king gave them a friendly reception, with the promise of six boys to educate, which promise, however, he failed to implement, "on the pretext that he did not need spiritual teachers so much as doctors, masons, smiths, etc." But several boys came voluntarily for instruction, and so a small beginning was made. Isenberg shortly after left for Europe to prepare Amharic works for the press.

Krapf now set himself to learn the Galla language, in the hope of founding a mission among the neighbouring

and widely spread tribes who speak that language, and are reputed to be brave, vigorous, and daring, fearing neither man nor demon. His first visit to them was in 1840, in connection with one of the military expeditions undertaken by the king of Shoa periodically for the purpose of levying tribute and extending his conquests. On a subsequent visit he formed a friendship with the brave Chara, son of the queen of the Mulofalada tribe, and noted three places where a Galla mission might be planted. On these occasions he had many opportunities of proclaiming the gospel message.

The population of Shoa is to a large extent nominally Christian, after the form of the Coptic Church in Egypt. In the east many Mohammedans are to be found. The Gallas, who inhabit the regions to the south, and number from six to eight millions, are heathen.

When in 1843, by means of French Jesuit influence, the door into Abyssinia was closed against Protestant missionaries, they had the satisfaction of knowing that during their more recent journeys nearly 2000 copies of the Scriptures had been distributed, and from first to last nearly 8000 copies. It is noteworthy, also, that the French Romanists who had secured their expulsion were themselves in due time expelled, and that the young king afterwards (in 1849) wrote to Queen Victoria requesting a renewal of intercourse, and also to Dr Krapf urging his return to Shoa.

In 1844 Krapf had established himself at Mombas, a small island in an estuary about 100 miles north of Zanzibar. He and his wife while there were both prostrated by fever, which ran its fatal course in the case of the latter. A monument on the mainland marks her resting-place, "so that it might always remind the wandering Suahilis and Wanika that here rested a Christian woman who had left father, mother, and home to labour for the salvation of Africa." When busily

engaged in the study of the Suahili language at Mombas, Krapf calculated "how many missionaries and how much money would be required to connect Eastern and Western Africa by a chain of missionary stations." The problem was much on his mind. Alas! that it should only now be beginning to be worked out.

Rebmann joined Krapf at Mombas in 1846. Towards the close of the same year the mission among the Wanika was established by them at (New) Rabbai Mpia. The superstitions of this tribe illustrate in a striking manner the cruelties of heathenism. Thus, in connection with the oaths and ordeals for the detection of supposed criminals, there is the ordeal of the hatchet. After an appeal to heaven, "the magician passes the red-hot iron four times over the flat hand of the accused; and the Wanika believe that if he is guilty, his hand will be burnt, but if innocent, that he will suffer no injury. In the former case, the accused must undergo the punishment for the alleged crime, whether he confesses it himself or not." So with the ordeal of the copper kettle, the ordeal of the needle, and the ordeal of the piece of poisoned bread.

Krapf refers to the existence in Rabbai of "a little devil, *i.e.*, an image probably of a saint which the Portuguese left behind them after their expulsion from Mombas, which was then reverenced by the Wanika as a kind of war-god. . . . This is the only idol (he continues) I have heard of in Eastern Africa, and it remarkably enough comes from an idolatrous Christian church."

Many illustrations might be given of the inveteracy of heathen customs. The periodical festivities of the Wanika, from which none may absent themselves, are occasions for gluttony, drunkenness, and the grossest immoralities. They form a strong bulwark against missionary labour. On one occasion, when the Boso festival, or festival of the young people, who come to dance, shout, eat, and carouse, was being celebrated, Krapf

endeavoured to speak to the children, when the chief urged them to go on with their dancing, saying it was their business, and when remonstrated with he only replied, "We Wanika will not quit our own ways, let you talk to us of Christ as you please." Similar was the answer given by another: "As little as you can make my finger when it is cut off grow again to my hand, just so little will we abandon our customs." The missionaries, notwithstanding, had some little fruit of their labours, one of their first converts being a poor cripple, who died soon after his baptism.

In 1847 Rebmann undertook a journey to Kadiaro, in the Teita country, upwards of 100 miles from the coast; and in the following year to Jagga, 300 miles inland. This last journey was shortly after followed by another, when King Mamkinga showed himself friendly. Encouraged by this friendliness, a third journey was made in 1849, in the hope of being able to penetrate to Uniamesi. His expectations of a friendly reception from the king were sadly disappointed. He behaved in a most treacherous manner, plundering him and the natives who accompanied him of almost everything, so that they were glad to retrace their steps. The object of these journeys is thus explained by Rebmann: "We wished to pave the way for evangelizing Eastern Africa by making ourselves acquainted with its unexplored countries, their manners, modes of thought, languages, government, etc.; by at least naming the name of Christ where it had never been named before; and by explaining to the natives the general character of our objects."

Towards the end of 1849 Krapf proceeded to Ukambani, 300 miles to the north-west, to visit the Wakamba tribes, numbering then about 70,000. Having been on the whole well received by the chief, he again proceeded in the following year to the same region, agreeably to instructions from the Church Missionary Society, with the

view of founding a mission among the Wakamba on the heights of Yata. The design unhappily proved a failure. The journey going and returning occupied two months and a half, during which time Krapf was repeatedly in the greatest extremity from hunger and thirst, from wild beasts and savage robbers. His preservation from imminent death was a remarkable illustration of an overruling Providence. He came to the conclusion that "as the gross superstition, the faithlessness, the capriciousness, and greed of the Wakamba are very great, a permanent residence among them must be a very unsafe and doubtful enterprise." At the same time he was much impressed with the great desirableness of a mission to that tribe, as it is "connected with many tribes in the interior, who are only to be come at through Ukambani."

The spirit which actuated this self-denying missionary may be gathered from the following:—"No doubt a journey to Ukambani, and still more a residence in it, involves painful self-denial on the part of a missionary; but let us bear in mind the great daring of the Wakamba, and the dangers to which they expose themselves on their journeys and hunting expeditions, merely for the sake of earthly gain. Shall their love of lucre be allowed to put to shame the zeal of a missionary who has the highest of all objects at heart—the greatest of all gains—the regeneration of the heathen!"

Other missionary journeys into the interior were subsequently undertaken; but we must pass on, and only add that after Krapf's enforced return to Europe, Rebmann was left alone, and that every missionary sent to his aid either died, returned home, or was transferred to some other field. He laboured latterly at Kisuludini, fifteen miles inland, where he gathered a handful of converts, until 1875, when he came home, feeble and quite blind, after a residence of twenty-nine years in this difficult field. He died in 1876. Krapf is still spared, and con-

tinues to render important service to the cause of African evangelization, especially by his translation works.

The arrival of Livingstone in Africa in 1840 marks the most important era in the history of that vast continent, not only because of its more immediate results, but in view of the far-reaching issues which it originated. It was his cherished desire to devote himself to medical missionary work in China. But as on the completion of his studies the opium war was then raging, he turned his thoughts to Africa, and thither, accordingly, under an overruling Providence, he was guided. From 1840 to 1845 he was associated with Moffat and other missionaries at Kuruman and Mabotsa. From 1845 to 1849 he was stationed at Chonuane and Kolobeng.

Previous to 1849 Livingstone had twice performed a journey of about 300 miles to the east of Kolobeng with the view of benefiting the tribes living under the Boers of the Cashan mountains. In that year, while engaged in teaching the Bakwains, he undertook his first exploratory missionary journey in a northerly direction, his object being to discover Lake Ngami. Serious difficulties had to be encountered, but Livingstone recognised the truth of the saying that "difficulties are made to be overcome." His first experience of these was from the Boers, whose fixed policy was to hinder to the utmost the introduction of the gospel in Africa, and who had sometime before endeavoured to secure his removal from the country. One of their leaders even threatened to attack any tribe that might receive a native teacher. Then came the formidable Kalahari desert, which he designed to cross by a path known to Sekomi, the chief of the Bamangwato, but which he kept carefully to himself because of the ivory which abounded in the lake country. On account of the exceeding scarcity of water, this desert is almost impassable even for natives. For hundreds of miles not a drop can be found by those unacquainted with the country, though the natives living in those

DR LIVINGSTONE.

regions know where and how to compel the arid soil to yield supplies of the precious fluid. It is a region, too, infested with serpents; and both on that account and in consequence of the intense thirst that had to be endured, we need not be surprised that it should be regarded with terror by the Bechuanas. Notwithstanding, the dauntless missionary, accompanied by Messrs Oswell and Murray, two African travellers, set out on 1st June 1849 for the unknown region.

After the exploring party had fairly entered the desert, the chief Sekomi sent this message after them: "Where are you going? You will be killed by the sun and thirst, and then all the white men will blame me for not saving you." Much eloquence was expended by the under chief who headed Sekomi's messengers in fruitless attempts to induce them to return. In the course of their journey northwards they came in contact with the Makololo, whom they found living for the most part on the large patches of swampy ground on or near the banks of the Chobe. As their chief, Sibituane, was about twenty miles down the river, Livingstone and Oswell proceeded in canoes to his temporary residence. Having heard of their being in search of him, he had come more than 100 miles to meet them, and to bid them welcome to his country. "He was," says Livingstone, "the greatest warrior ever heard of beyond the colony, for, unlike Moselekatsi, Dingann, and others, he always led his men into battle himself. When he saw the enemy he felt the edge of his battle-axe, and said, 'Aha! it is sharp, and whoever turns his back on the enemy will feel its edge.'" He had conquered all the tribes over an immense tract of country, and was dreaded even by the terrible Moselekatsi. But he was not merely distinguished for bravery. By his affability and liberality he had gained the affections alike of his own people and of strangers, insomuch that his praises were sounded far and wide. "He has a

heart! he is wise!" were expressions frequently heard. He died from inflammation of the lungs while the missionary was with him, the last words spoken to the chief on the Sunday before he passed away being on the subject of hope after death. Livingstone speaks of him as "decidedly the best specimen of a native chief he ever met." Lake Ngami was reached on 1st August.

On a subsequent journey, pursuing their course in a north-easterly direction, the travellers were rewarded by the discovery of the Zambesi, about the end of June 1851. It was a rare satisfaction. Their arrival brought together prodigious numbers of natives who had never before looked on a white face. It was while here that Livingstone came to the conclusion that "if the slave market were supplied with articles of legitimate commerce, the trade in slaves would become impossible," and that "this could only be effected by establishing a highway from the coast into the centre of the country."

The opposition of the Boers to the peaceable instruction of the natives at Kolobeng decided Livingstone to return to the Cape, and send his family to England, in order that he might prosecute the work of exploration. This he accordingly did, reaching the Cape in April 1852. In June following he set out on a second journey, which occupied a period of four years, and extended from "the southern extremity of the continent to St Paul de Loanda, the capital of Angola, on the west coast, and thence across South Central Africa, in an oblique direction, to Quillimane, in Eastern Africa." In the course of it he had many opportunities of making the gospel known to those who had never heard it before. But the "news" were not always considered "good." Thus, at Linyanti, the chief town of the Makololo, where he remained for about a month, the chief, Sekeletu, when informed by Livingstone that his object was to elevate him and his people to be Christians, replied that he did not wish to

learn to read the Book, being afraid "it might change his heart, and make him content with only one wife. But a beginning was made. Motibe, Sekeletu's father-in-law, and others, "braved the mysterious Book." And no sooner had Motibe passed safely through the supernatural operation, as it was regarded, of mastering the alphabet, than the chief and some of his companions expressed a wish to sound the depths of the mystery for themselves.

On leaving Linyanti, accompanied by 27 men, whom he named Zambesians, most of whom became his warmly-attached friends, some very serious thoughts arose in Livingstone's mind as to the probability of never again meeting his wife and children. But his trust was in God, and he put such thoughts aside, determined to "succeed or perish" in the attempt to open up that part of Africa. Shinte, a chief of the Balonda, gave him a grand reception,—about 1000 men armed to the teeth, and 100 women, being present. But as the journey was proceeded with, the perils of the undertaking increased. He was "in deaths oft"—sometimes from extreme thirst, sometimes from excessive hunger, sometimes from violent fits of fever and dysentery, sometimes from the attacks of wild animals, sometimes from robber parties, and sometimes from hostile tribes, as at the village of Njambi, one of the chiefs of the Chiboque, where, but for the self-possession and tact which he displayed, and the admirable coolness of his followers, the most serious consequences must have ensued. This hostility arose from the circumstance that the chiefs who occupied regions near Portuguese settlements had been accustomed to get one or more slaves from every slave-trader who passed them—and hitherto they had seen no others. Livingstone disputed this right to levy such tribute. He was resolved to die rather than deliver up one of his men to be a slave. And as he on all occasions acted on

the principles of peace and conciliation, the shedding of human blood was avoided.

The city of St Paul de Loanda was reached on 31st May 1854, Livingstone being at the time in a state of great physical prostration and mental depression, the result of long exposure to malarious influences. Having sufficiently recovered, he commenced his long return journey on 20th September, well furnished with all needful requirements. From the Romish bishop especially he received most material assistance. Ascending the river Bengo, he passed through the districts previously traversed, revisiting, among other places, the town of his old friend Shinte, from whom he again received a cordial welcome and much kindness. A similar hearty welcome also awaited him at Linyanti, where his wants for the journey to the east coast were abundantly supplied by the chief Sekeletu, who also accompanied him, with 200 of his followers, as far as the Victoria Falls.

From this point Livingstone pursued his journey in a north-easterly direction, telling the people of Kaonka, a Batoka tribe then in friendship with the Makololo, "for the first time in their lives, that the Son of God had so loved them as to come down from heaven to save them." When at Zumbo, the confluence of the Loangwa and the Zambesi, Livingstone was perturbed in spirit lest, by some untoward action on the part of the savages among whom he found himself, his efforts for the welfare of the teeming population of that great region should be defeated, and the important fact of the existence of two healthy ridges which he had discovered should not become known in Christendom. His fears were quieted on remembering the words of Jesus: "All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations. . . . . And lo, *I am with you alway, even unto the end of the world.*" This he took as "His word of honour," and in the strength which it imparted

he continued his journey; so that even the manifold dangers and discouragements met with but afforded more abundant material for thankfulness and praise when, on 20th May 1856, he found himself under the hospitable roof of Colonel José Nunes at Quillimane.

From the successful accomplishment of that hazardous undertaking, great results were to follow. Livingstone himself ever regarded "the end of the geographical feat as the beginning of the missionary enterprise." It was no mere love of adventure on his part, but a firm resolve, by God's help, to open up a path by which the multitudinous races in the interior might be brought under the elevating influences of Christianity and civilisation. From that purpose he never for a moment swerved. He was satisfied in regard to its practicability. The ignorance and degradation of the people were no doubt extreme. There was no desire for religious instruction. The natives had not even a conception of what that meant. But their dispositions towards the English were, generally speaking, friendly. "A white man of *good sense* would be welcome and safe." The successive scourges to which, for generations, they were the unhappy victims, inclined many of them to listen the more readily to the message of "peace on earth, and good-will to men." In the expressive words of a chief's sister, "It would be pleasant to sleep without dreaming of any one pursuing them with a spear."

During a sojourn of eighteen months in his native land, not only the London Missionary Society, whose agent he had hitherto been, but the Royal Geographical Society, and the Universities of Oxford and Cambridge, and indeed all classes of society, were forward to show their appreciation of the eminent services which Livingstone had rendered. He returned to Africa in 1858 to prosecute the work of exploration. On this occasion he was commissioned by the British Government to head

an expedition to the Zambesi, his brother Charles and Dr (now Sir) John Kirk, since promoted to be consul-general at Zanzibar, being among those who accompanied him. But although no longer formally in the service of the London Missionary Society, Livingstone was still the missionary at heart.

Entering the Kongoné mouth of the Zambesi in a steam launch provided by Government, the first important station reached was Mazaro, where the Portuguese were found to be at war with a native tribe. From both parties Livingstone received a cordial welcome. Farther up the river he came upon his faithful Makololo friends whom he had left there to await his return from England. Their joy on seeing him again knew no bounds. Previous to conveying them back to Linyanti, it was resolved, in January 1859, to explore the river Shiré, a tributary of the Zambesi, which it joins about 100 miles from the sea. It had not previously been ascended by any European. Their progress having been arrested by those magnificent cataracts which they named "The Murchison," after the then president of the Royal Geographical Society, they returned to Teté. Two months later, a second trip was made; and in August of the same year, they again steamed up the river. Leaving the steamer at the foot of the cataract, they proceeded on foot over the Mang-anja hills, and through the upper Shiré valley, in search of Lake Nyassa. When about a day's march from the lake, they were informed by a chief that no lake had ever been heard of; but on the morning of the 16th September, to their infinite delight, it burst upon their view.

The existence of an extensive trade in human flesh around the lake, of which they at once became aware, sufficiently accounts for the chief's pretended ignorance. The discovery fired Livingstone's ambition to see the horrid traffic superseded by legitimate commerce. On

his return to Teté, he, according to promise, conveyed the Makololo to their homes at Linyanti. The chief Sekeletu was then suffering from leprosy, and, in the belief that he had been bewitched, many had been cruelly put to death. Such is heathenism. Under the treatment of Livingstone and Kirk, he greatly improved. The death of this chief, in 1864 (who, by the way, inherited none of Sibituane's praiseworthy characteristics), was followed soon after by a civil war and general break up and dispersion of the Makololo tribe.

In 1861, Livingstone, accompanied by his brother, Dr Kirk, and Dr James Stewart, made another trip to Lake Nyassa, and remained exploring for several weeks. He received many proofs of the friendly dispositions of the chiefs and people. The evidences of the awful sacrifice of human life resulting, directly or indirectly, from the slave trade, everywhere met his view. The atrocities committed by one Portuguese slave-dealer in particular, Mariano by name, filled his mind with horror.

The death of Mrs Livingstone from fever on Sabbath the 27th April 1862, was a great blow to the intrepid traveller. She lies buried under a great baobab tree at Shapunga on the Zambesi, about 100 miles from the sea.

A new iron steamer, the "Lady Nyassa," which had been taken out in sections, having been put together, they again steamed up the Shiré: but before she could be carried over the cataracts serious disasters befel the expedition. Mr Thornton, the geologist, who had shortly before rejoined the party, fell a victim to fever and dysentery. Dr Kirk and Mr Charles Livingstone having been laid low by the same cause, were obliged to return home. Livingstone himself was also prostrated, but resolved to remain at his post, and prosecute the object he had so much at heart. But an order from Earl Russell for the withdrawal of the expedition, though in the last degree tantalizing, was acquiesced in as inevit-

able. And he, too, accordingly returned by way of Bombay, once more to his native land, which he reached on 20th July 1864. Before leaving, however, the season of the year being unfavourable for taking the steamer to sea, Livingstone, with some companions, marched on foot to the west side of the Lake Nyassa as far as the village of Chinanga, on the banks of a branch of the Loangwa, which flows into the lake.

Yet another expedition by Livingstone was undertaken at the urgent request of Sir Roderick Murchison. In reference to this expedition he afterwards wrote:—"I thought that two years would be sufficient to go from the coast inland across the head of Lake Nyassa to the water-shed, wherever that might be, and after examination, try to begin a benevolent mission with some tribe on the slopes reaching towards the coast. Had I known all the time, toil, hunger, hardships, and worry involved in that precious water-parting, I might have preferred having my head shaved, and a blister put on it, to grappling with my good old friend's task. But having taken up the burden, I could not bear to be beaten by it."

Accompanied by ten natives of Johanna, thirteen Zambesians, and thirteen sepoys of the Bombay Marine, Livingstone, about the end of March 1866, a few days after arriving at Mikendany Bay, set out for the interior, designing to reach the north end of Lake Nyassa. He struck through the almost impenetrable jungle on the left bank of the Rovuma. In December of the same year, nine Johanna men arrived at Zanzibar with a circumstantial account of the alleged murder of Livingstone and half of his party by the Mazitu on the west side of the lake. A search expedition under the command of Mr E. D. Young of the Royal Navy, and Lieut. Faulkner of the 17th Lancers, was sent out in the following June. After the fullest inquiries, they were satisfied that the story of the Johanna men was unworthy of credit; and

the conclusion at which they had arrived was proved to be correct by the receipt of a letter from Livingstone himself, written from a place far removed from the scene of the alleged murder.

Then follows the period of painful suspense between 30th May 1869, the date of a letter written from Ujiji, on Lake Tanganyika, and 10th November 1871, when Livingstone was discovered by Stanley at the same place. After Stanley's departure on 14th March 1872, he remained five months in the neighbourhood of the Arab settlement of Unyamyembe, waiting for reinforcements from Zanzibar, after which he set out in good health and spirits on what proved to be his final journey. In a letter to his father-in-law, Dr Moffat, in September, he thus writes: "I set out on this journey with a strong presentiment that I shall never finish it. The feeling did not interfere with me in reference to any duty, and never affected my appetite for a good dinner when I could get it; but it made me think a great deal of the future state, and come to the conclusion that possibly the change is not so great as we usually believed." On 14th February 1873, in sight of Lake Bangweolo, when suffering from excessive hæmorrhage, he writes in his journal: "If the good Lord gives me favour, and permits me to finish my work, I shall thank and bless Him, though it has cost me untold toil, pain, and travel; this trip has made my hair all grey." While waiting for the return of his men, who had been instructed to build a camp on the opposite bank of the Chambeze, he again writes on the 19th March, his birthday: "Thanks to the Almighty Preserver of men, for sparing me thus far on the journey of life. Can I hope for ultimate success? So many obstacles have arisen (referring, it would appear, to vexatious delays then caused through the duplicity of the chief Matipa). Let not Satan prevail over me, O my good Lord Jesus."

We come now to the closing scene. Livingstone was quite prostrated by continuous bleeding. His weakness was excessive. On the way to Chitambo's village, to which he was being carried, he was so affected by fits of drowsiness that he again and again implored his bearers to place the litter on the ground. On the way the touching request was proffered, "Build me a hut to die in." Round that hut the anxious watchers sat; while within a lad attended to his master's wants. The chief Chitambo visited him early on the 30th April, but his strength was gone, and he requested him to return the following day. Alas! the following morning about four found Livingstone "kneeling by the side of his bed, his body stretched forward, his head buried in his hands upon the pillow." A touch of the cheek revealed the painful fact that the spirit of the great missionary explorer had fled. Thus on the 1st of May 1873, at Hala, on the southern shores of Lake Bangweolo, in the heart of Africa, passed away one with whom the destinies of that great continent are inseparably linked. The story of the bringing of the body to this country by Susi and Chuma, is one of the noblest and most touching instances of faithful loving service on record. On Saturday the 18th April 1874, Livingstone's remains were deposited in Westminster Abbey, in the presence of thousands of spectators, and amid grief as profound as it was universal.

II.—THE DARK CONTINENT ENTERED.

WHAT is known as *The Universities Mission* was the first-fruits of Livingstone's labours. On his return to this country in 1856, arrangements were made at Cam-

bridge for the delivery, by Livingstone, of a lecture on his African travels to the students of that famous seat of learning. It came off at a crowded meeting, held on 4th December 1857. His parting words to the students were these: "I go back to Africa to try to make an open path for commerce and Christianity. Do you carry out the work which I have begun. I LEAVE IT WITH YOU." Action was forthwith taken. First the universities of Oxford, and then of Durham and Dublin, entered heartily into the movement. Steps were taken to secure a capital sum of £20,000 to found the mission, along with a guaranteed annual income of £2000 for five years. When the movement was well advanced, another meeting, known as the "Great Zambesi Meeting," was held on 1st November 1859,—the Bishop of Oxford, Mr Gladstone, Mr Walpole, and Sir George Grey being among the speakers.

The question as to the appointment of a leader was happily soon solved. The Rev. Charles Frederick Mackenzie, well known as a distinguished Cambridge student, and who had been for several years archdeacon of the English Church in Natal, possessed in a high degree the requisite qualifications. Being at home at the time, and having been invited to undertake the duty, he at once responded to the call. The necessary arrangements having been completed, the mission party sailed on 6th October 1860 for the Cape, where Mackenzie was consecrated as the first missionary bishop. He was accompanied by three ordained missionaries, a lay evangelist, two artizans, and several liberated African slaves, who joined him at Cape Town.

On the 7th February following, at the Kongoné mouth of the Zambesi, the mission party met in with Livingstone, who had undertaken to see them settled. Owing to the unfavourableness of the season for ascending the Zambesi, the unfriendly disposition of the chiefs since

Chibisa had removed to near Teté, and a fruitless attempt to reach the scene of their future labours by the Rovuma, a river entering the sea considerably to the north of the Kongoné, the actual settlement did not take place until the end of July. The spot fixed on was Magomero, near Lake Shirwa, on the high ground to the east of the Shiré river. The tribe was the Mang-anja; the Ajawa, a more powerful and less friendly race, occupying the neighbouring country. On the way up they met in with several parties of slaves, who were being conveyed to the coast in gangs, attached to each other by means of the now well-known forked sticks. All of these were liberated; and, desiring to be under British protection, they settled, about 100 in all, with the mission at Magomero, and regarded the bishop as their chief. Their number was soon after considerably increased. These formed suitable material to commence with.

The mission having been reinforced towards the end of 1861 by the arrival of additional agents from England, was now carried on with increased efficiency, and with some measure of encouragement. But as the months rolled on, the minds of the missionaries were filled with anxious thoughts. They had a growing conviction that the situation and surroundings of Magomero were unfavourable. The necessity, also, under which they felt themselves laid, to take up arms in order to check the ravages and to repel the aggressions of the Ajawas upon the Mang-anjas, suggested the desirableness of a more suitable site. But before action could be taken, events occurred of a painfully distressing nature.

The Bishop's sister and Mrs Burrup, the wife of one of the missionaries, had been left at the Cape until the settlement was suitable for the accommodation of ladies. In due time, accompanied by Mrs Livingstone, they reached the mouth of the Zambesi, where soon after they were taken in charge by Livingstone. It had been

arranged that the bishop and Mr Burrup should meet the ladies on 1st January (1862), at the confluence of the Shiré and the Ruo. Previous to setting out, three others of the mission circle went to explore a nearer road to that point than by way of Chibisa's village. The journey nearly proved fatal to two of them, in consequence of the hostile designs of the chief Manasomba. Having made their way back to Magomero in a very exhausted state, the bishop, on learning the serious danger to which they had been exposed, resolved to punish Manasomba for his treachery, in order to prevent similar outrages in future. This he accordingly did by burning his village. Thereafter he made several ineffectual attempts to cross the country to the Ruo mouth. From both causes a serious delay resulted, and it was not until the 3rd January that the bishop and Mr Burrup, along with several of the Makololo, started on their journey.

They had a very wet walk on the way down. Then followed a soaking to the waist and the loss of all their medicines, through the upsetting of the canoe on the Shiré. Instead of at once returning to Magomero for a fresh supply of medicines, which would have been the wise course, they hastened onward; and having reached the Ruo mouth, they landed on an island, and resolved to remain there for a time, the more especially as the chief was friendly, and the time, it was thought, might be turned to good account in a missionary point of view. The bishop and Mr Burrup were, however, soon completely prostrated by fever, the result, no doubt, mainly of the wetting on the Shiré. The former succumbed to the fatal malady on 31st January. The chief, from superstitious fears, insisted on the body being at once removed from the island. And accordingly, Burrup, though himself in a state of great exhaustion, with the help of the three faithful Makololo, succeeded in con-

veying it the same evening to the mainland, where, in a secluded spot under a large tree, it was interred. A cross, afterwards planted by Livingstone, marks the grave of this true-hearted missionary bishop. Burrup, in great weakness, returned to Magomero, where he expired on 22d February.

On the 10th of the same month, Livingstone entered the Kongoné mouth with the ladies. In consequence of unexpected difficulties in getting the steamer up the river, Miss Mackenzie and Mrs Burrup, under charge of Captain Wilson of H.M.S. *Gorgon* (whose disinterested devotion to their interests is beyond all praise), proceeded on the 17th to the appointed rendezvous at the junction of the Ruo and Shiré, without, however, being able to learn anything of the bishop and his fellow-labourer. Miss Mackenzie was then lying in a state of unconsciousness from fever. It was not until they had reached Chibisa's, on the 4th March, that they were informed of the sad events just narrated. There was no help for it but to get the ladies conveyed back again to Cape Town, which accordingly was done.

Shortly after Bishop Mackenzie's lamented death, the mission was removed to Chibisa's, near Teté, about sixty miles below Magomero. But "troubles came thickly upon it; war and famine desolated the country; sickness afflicted their own party; while the difficulty of obtaining supplies was a constant source of anxiety." Death, too, in the case of Mr Scudamore, soon after broke in again upon the mission circle.

Bishop Tozer succeeded to the charge of the mission, and was accompanied by Dr Edward Steere, rector of a parish adjoining the one from which the bishop was transferred, and by another neighbour, the Rev. C. Alington. Having made an ineffectual attempt to establish it on the Morambala mountain, the mission in the valley of the Shiré was abandoned in 1864.

Whatever may be thought of the collapse of this first mission to Central Africa, so far at least as this particular field is concerned, in connection with which so much money and labour were expended, one cannot but admire the exhibition of self-denying devotion which it furnished. All honour to such men! All honour especially to the bishop whose life was sacrificed in the cause of African evangelisation! His many estimable qualities of head and heart gained for him the respect and affection of his associates; while by the natives he is remembered as "muntu oa nkoma ntima,"—*a man of a sweet heart.* Bishop Tozer thereafter settled at Zanzibar, as, in his estimation, the best field "for ultimately reaching the central tribes." In this view, the remanent members of Bishop Mackenzie's party do not appear to have sympathised. At all events, none of them accompanied him to this new field.

The town of Zanzibar is built on an island about 40 miles by 16, and some 20 miles from the mainland. It is the principal town between Aden and Natal. The bulk of its inhabitants, numbering 100,000 or more, are a mixed race between the Arab and negro, known as the Swahili. In addition, there are Indians of various races, Turks, Persians, Beloochees, Abyssinians, Malagasys, Georgians, Circassians, Greeks, half-caste Portuguese, Britons, Americans, and others. It is ruled by the Sultan, whose authority extends from Cape Guardafui to Cape Delgado. Such is the field selected by Bishop Tozer as the most favourable basis of operations. His object was to train up young Africans to be teachers of their countrymen. The first raw material placed in his hands were five slave boys found along with others in a dhow which had been seized by the Sultan. They were given in charge to the bishop at the suggestion of Colonel Playfair, then H.M. Consul. Three of the number being afterwards found capable, were in due time set apart as

sub-deacons. One of them, the Rev. John Swedi, was appointed to Masasi on the mainland, and is the first native clergyman in Eastern Intertropical Africa.

The state of Bishop Tozer's health having necessitated his retirement, the superintendence of the mission devolved on Dr Steere. His consecration took place on 4th August 1874. The staff of the mission has been strengthened from time to time, and the work has made steady progress year by year. Missionary operations have been extended to Mbweni, about four miles from the town of Zanzibar, where there is a farm of 130 acres, with its settlement of adults, and girls' schools; to Kiungani, two miles from the town, with its school for boys taken from slave dhows, and its college for mission students; on the mainland, to Masasi in the Rovuma district, some 400 miles south of Zanzibar, and 130 miles inland from Lindy, "consisting of freed slaves received, trained, and educated at Mbweni, and now living as Christian freemen in their own country;" to Newala, 60 miles distant from Masasi, in connection with which small chapels have been erected in three outlying villages; to Mataka's Town, near Lake Nyassa, 200 miles beyond Masasi; to Magila and Umba, in the Usambara country, some 80 miles north of Zanzibar; and to a third centre in the Zaramo country, south-west from Dar-es-Salam.

A heavy blow was dealt to the slave trade in East Africa by the Treaty which Sir Bartle Frere so happily effected with the unwilling Arabs in the person of their representative, the Sultan of Zanzibar. "It put an end to all juggling with passes, by forbidding all carriage of slaves by sea, and it ordered the closing of all the open slave markets in the coast towns." In connection with its suppression, as well as in many other ways, Sir John Kirk has rendered invaluable service in the interests of humanity, civilisation, and religion. When it was

found that the old slave market in Zanzibar, the last in the world, was no longer to be used for the iniquitous traffic in human flesh, it was purchased for the mission. And now there has been erected on that very spot, a church, a school, and an hospital. Bishop Steere thus contrasts the former with the present state of things there: "Look on the two pictures—rows of men, women, and children, sitting and standing, and salesmen and purchasers passing in and out among them, examining them, handling them, chaffering over them, bandying their filthy jokes about them, and worse scenes still going on in all the huts round; and then, on the same spot, see instead the priest and preacher, the teacher, the physician, the nurse, the children crowding to be taught, the grown men coming to hear of God and Christ, the sick and suffering finding help and health." The bishop adds, "But all this is only on the very edge of our work. Bishop Mackenzie's grave is some 300 miles inland, and he only touched the coast regions. Beyond and beyond lie nation after nation, until the mind is overwhelmed by the vastness of the work before us."

In addition to his other arduous duties, Bishop Steere has from the first devoted much time and labour to translation work. On his return to this country after six years' service he brought with him a grammar and dictionary in the Swahili language, along with several parts of the Bible and other helps, to be printed in England. More recently, the New Testament, a hymn book, a primer and spelling book in the same language, St Matthew's Gospel in the Yao (formerly known as the Ajawa) language, and a grammar and vocabulary in the Makua language, have been translated and carried through the native press.

Along with the bishop, there are fifteen clergy, eight lay and seven female missionaries, all of whom receive no

regular salary—only food, raiment, and the means to carry on their work.

The mission of the *Free Church of Scotland* on the shores of Lake Nyassa was the next in order of being founded. In 1861, the Rev. James Stewart (now the Rev. Dr Stewart of Lovedale) projected a mission "somewhere in the countries laid open by the enterprise of Dr Livingstone," and in the course of the same year proceeded to Africa for the purpose of informing himself as to the best location. While there he enjoyed the great privilege, as already stated, of being Livingstone's companion in travel, visiting, among other places, the Lake Nyassa region. On 28th February 1862, he wrote from Shupanga on the Zambesi (where lie the remains of Mrs Livingstone): "I am contented to live and labour here if the way should be opened up. If it is God's time and purpose, the work will be done. If it is not that, our haste will not forward it; and I am equally willing to labour wherever His providence may appear to call. At the same time, I very greatly prefer to labour here. . . . . There is one of two things we (at home) may do—either, first, give ourselves some trouble and *bother* for a year or two in setting the work a-going; or, we may regard the difficulties as insurmountable, content ourselves with that reason, and leave the work till more favourable circumstances occur, or stronger men arise to do it. In the meantime, let us leave it contentedly in the hands of Him who doeth all things well."

The second of the two foregoing alternatives, it need hardly be said, was adopted. The circumstances were not considered favourable for action at that time. The untoward events connected with the *Universities Mission* also suggested delay. But the project was not abandoned; it was only postponed. When the sad news reached this country of the death of Livingstone on the shores of

Lake Bangweolo, the heart of the Christian church in its various branches was stirred as it had never been before. The thought of the great missionary explorer on his knees by his bedside in a miserable hut, pleading, as we cannot doubt, with his latest breath on behalf of benighted Africa, produced a more profound and lasting impression than any appeal which he ever made by voice or pen. As might have been expected, it struck powerfully a chord in the heart of his former companion in travel. And, accordingly, on returning from Lovedale to this country in the spring of 1874, and finding that the anxious consideration of the subject had been resumed by the Free Church Foreign Missions Committee, Dr Stewart threw himself into it with all the energy of his nature; and having, along with Dr Duff, brought the project prominently under the notice of the Supreme Court of that Church, urged the shores of Lake Nyassa as the most suitable sphere of labour, and suggested that the station should be named LIVINGSTONIA. His proposals were the more readily adopted, as it appeared from correspondence with the lamented Dr Wilson, that Livingstone, when in Bombay in 1865, previous to embarking on his last exploratory journey, had expressed an earnest wish that the Free Church would occupy the heights around the said lake.

In carrying forward the onerous preliminary arrangements, several friends actively exerted themselves; in particular, the Rev. Horace Waller, one of the original members of the *Universities Mission*, better known as the editor of "Livingstone's Last Journals," and Captain Wilson, already referred to, now commander of the *Thunderer*. James Stevenson, Esq., Glasgow, and John Cowan, Esq., of Beeslack, also rendered essential service. The chief "*bother*," however, of these arrangements fell upon Dr Stewart, than whom there was no one more competent. In connection therewith, it is proper to state—(1) that,

agreeably to an earnest desire expressed by the Synod of the Reformed Presbyterian Church, *then*, though happily no longer, a separate body, and in view of the friendly relations existing between the two ecclesiastical bodies, it was cordially agreed that that Church should be allowed to co-operate with the Free Church in the movement; (2) that the Foreign Missions Board of the United Presbyterian Church, though precluded by their other responsibilities from undertaking missionary work in Central Africa, on learning that the medical missionary who was designed to be the head of the mission could not be ready until 1876, most generously placed at the disposal of the Free Church Committee, for a time at least, the services of Dr Robert Laws, who had been intended for medical missionary work in another field, at the same time expressing a wish to be allowed to pay his salary; and (3) that, as the committee of the Established Church was arranging to plant a mission in the neighbourhood of Lake Nyassa, permission was given to their pioneer missionary to join the mission party of the Free Church, with the promise of such assistance as it might be in their power to render. The measure of co-operation thus briefly explained was one marked feature of the first attempt by the Scottish churches to carry the gospel to interior Africa.

The expedition set sail on 21st May 1875. It consisted of an ordained medical missionary, a carpenter, an agriculturist, two engineers, a seaman, and the pioneer missionary just referred to, all under the leadership of Mr E. D. Young, who had served in the *Gorgon*, and whose nautical skill and knowledge of the country eminently fitted him for this arduous and responsible duty. His help was the more valuable, as Dr Stewart, who was naturally thought of as the leader of the expedition, was unable to accompany it, his presence being then urgently required at Lovedale. He, however, was

able to render important service on its arrival at Cape Town. Having reached the Kongoné mouth of the Zambesi on 23rd July, and the pieces of the steam launch *Ilala*, which had been taken out for the navigation of the lake, having been put together, they steamed up the Zambesi, and thence up the Shiré as far as the Murchison Cataracts. Taking the steamer in pieces again, these were carried by 700 natives up a roadless, mountainous tract for upwards of sixty miles, not one single piece being awanting at the end of the long journey! Reconstructing the steamer again, they steamed along the Upper Shiré for 120 miles, and entered Lake Nyassa with the rising sun on the morning of the 12th October.

From the chief Mponda, who owns the whole of the Cape Maclear peninsula at the south end of the lake, the mission received a friendly welcome, with permission to select any site for a settlement which might be considered eligible. On the 19th of the same month, Dr Laws wrote: "I suppose I may say Livingstonia is begun, though at present a piece of canvas, stretched between two trees, forming a sort of tent, is all that stands for the future city of that name."

A reinforcement was sent out to the mission in 1876. It consisted of Dr William Black, as an ordained medical missionary, an agriculturist, an engineer, and a weaver. They were accompanied by the mission party of the Established Church, and by Mr Cotterill, son of Bishop Cotterill, Edinburgh, who went out with a view to further the interests of legitimate commerce. At Algoa Bay they were joined by Dr Stewart, under whose leadership they in due time arrived safely at their respective destinations. Mr Young returned to Britain shortly thereafter, having successfully fulfilled his engagement.

Dr Stewart returned to Lovedale towards the end of 1877, after seeing the mission in its several departments

fairly established. Since then it has been under the efficient superintendence of Dr Laws.

Among the more recent reinforcements, Miss Waterston joined the staff at Livingstonia in 1879, as female medical missionary and superintendent of the girls' boarding and training school, which it was hoped she might be able by degrees to establish. Her high attainments in medical study, and a seven years' experience as superintendent of the female institution at Lovedale, admirably qualified her for the arduous work to which, with such enthusiasm, she had devoted herself. But as the mission in its infant state did not seem to her to afford sufficient scope for medical work, she, after some months residence on the Lake shore, withdrew from the field and proceeded to Lovedale, where she is now usefully employed in medical work.

As Dr Laws is expected home shortly on furlough, a second ordained medical missionary has just been sent out to carry on the work during his absence, and to aid him in it when he again returns.

It was not to be expected that the mission would be free from disaster of one kind or another. Of this happily there has been wonderfully little. Dr Black, a man of rare energy and enthusiasm, was removed six months after his arrival. This sad event, by which the mission was thus early deprived of the services of one of whose career high hopes were entertained, was a source of unfeigned grief alike to his fellow-labourers, and to the committee and other friends at home. Following him was Shadrach Ngunana, an earnest-minded native catechist, who, with several others, accompanied Dr Stewart from Lovedale. In the early part of 1880, Mr John Gunn, agriculturist, who had proved himself most helpful in both the educational and evangelistic departments, was removed by death, to the great regret of natives and Europeans alike. And a few months

later the mission was called to mourn the removal, after a few months' faithful service, of Mr George Benzie, Captain of the *Ilala*, and a man of high Christian character. With these exceptions, the course of the mission has been, in Dr Stewart's estimation, "as satisfactory as reasonable men could wish; as satisfactory as even the most sanguine could have dared to hope for."

It was at one time hoped that the *Ilala*, bearing aloft the British flag, would be the terror of the slave-hunter, and the symbol of freedom to his miserable victims. As yet, however, the abominable trade in human flesh is not greatly diminished. For although the Arab slave dhows, with their living freights for the slave market, do not plough the Nyassa waters altogether unchecked, the slave-dealer, having probably come to know that the mission has no legal right to receive slaves, carries on his inhuman traffic very much as before, only giving the mission settlement as wide a berth as possible.

Along the tree-covered shore and white sandy beach, which heretofore was in the undisturbed possession of the alligator and various wild animals, are now to be seen a considerable line of small whitewashed houses, from which may be daily heard issuing, not the wail of down-trodden humanity, but the sounds of praise and prayer, the merry voices of children, the noise of the saw and of the blacksmith's hammer, with other evidences of the presence of a Christian civilisation. There is a school, containing ninety scholars. On Sabbath, services for the natives in the morning and forenoon, a Sabbath school in the afternoon, and an English service in the evening, are regularly held. Dr Laws also reports, as an outcome of the school work, the commencement last year by the boys themselves of a prayer meeting on Sabbath evenings, and a similar one on Wednesday evenings, while the European staff are assembled for the like purpose. More recently, the baptism by Dr Laws, on 27th

March last, of Albert Namalambé, the first convert of the mission, has been reported. Having been Mr James Stewart's personal attendant, he received his first religious impressions from him. To all which may be added, a growing confidence on the part of the natives, as shown in the steadily increasing numbers who are joining the mission settlement.

The headquarters of the mission are being transferred from Cape Maclear to a more healthy site. The permanent settlement will not be fixed until an exhaustive survey has been made of the entire lake. Meantime, while still retaining its hold of the original station, the mission is being removed to Bandawé, half way up the west side, with a Sanatarium about thirty miles inland. It has also been resolved to commence a mission among the Choongoos not far from at the north end of the lake. It will be planted at Maliwanda's, about fifty miles along the proposed ten-feet road between Lakes Nyassa and Tanganyika. For the construction and maintenance of this road by the Free Church Mission, the London Missionary Society, and the African Lakes Company, jointly, which will be 220 miles in length, James Stevenson, Esq., of Glasgow, has with his usual large-hearted generosity subscribed the sum of £4000. Much of the success, indeed, attending this mission is the result of his intelligent and painstaking oversight, in the capacity of Convener of the Livingstonia Sub-Committee.* The road will be constructed under the superintendence of Mr James Stewart, C.E., who has already rendered most important service in connection with the mission. Accompanied by a staff of artizan evangelists, and provided with a grant of scientific instruments from the Royal Geographical Society, Mr Stewart left a few months ago for the purpose of carrying out this important undertaking.

* James White, Esq., of Overtoun, lately succeeded to the Convenership.

Mr Joseph Thomson, the most recent African traveller, thus refers to this mission :—

"Where International effort has failed, an unassuming mission, supported only by a small section of the British people, has been quietly and unostentatiously, but most successfully, realising in its own district the entire programme of the Brussels Conference. I refer to the Livingstonia Mission of the Free Church of Scotland. This mission has proved itself in every sense of the word a civilising centre. By it slavery has been stopped, desolating wars put an end to, and peace and security given to a wide area of country. While preaching the doctrine of 'peace and goodwill towards men,' the missionaries have exhibited a catholic and enlightened spirit truly admirable. Practical men are among them teaching the natives a variety of trades, showing them how to build better houses, and to cultivate their fields to more advantage. These representatives of the Church have not thought it unworthy of their cause to connect themselves with a trading company, and by this means they propose to introduce legitimate commerce. Moreover, not to be behind in helping on whatever may tend towards the ultimate good of the country, they make their station a scientific as well as a missionary centre. Geography and geology have both received valuable contributions by the admirable work of Mr James Stewart, C.E. Botany also has benefited to no small extent; as well as meteorology and kindred sciences. . . . . ."

As regards the Mission of the *Established Church of Scotland*, it has been already stated that the pioneer missionary, Mr Henry Henderson, went out in 1875, and that a number of agents followed in 1876. The staff comprised a medical missionary, an agriculturist, a blacksmith, a carpenter, a joiner, and a seaman and boatbuilder. To Mr Henderson belongs the credit of having selected an incomparable site. It was originally intended that the mission should be planted in the neighbourhood of Lake Nyassa; but he found a more suitable locality in the highlands above the Shiré, east of the

cataracts, and midway between Magomero and Mount Soché. The ground rises from the river in a succession of terraces; and the site chosen is on the third of these terraces. It is about 3000 feet above the sea, and extends from twelve to fifteen miles in breadth. Gushing springs and flowing streams abound. The scenery is beautiful and picturesque. The soil is fertile. There is abundance of good timber and iron ore. The chiefs are friendly, and the people are willing to receive instruction. And, what is an essential requisite, the climate is in a high degree salubrious. In the words of Livingstone, it "needs no quinine." Altogether, the mission is to be congratulated on having secured such a favourable position for carrying on its operations.

Mr Henderson, having returned on the completion of the special work for which he was appointed, and there being no one qualified to take the superintendence, an arrangement was made by which, from February 1877 until May 1878, the missionaries at Livingstonia in succession took charge, until the arrival, in the latter year, of the Rev. Duff Macdonald and Mrs Macdonald.

The settlement, which is named BLANTYRE, after Livingstone's birth-place, was planned and laid out under the superintendence of Dr Stewart and Mr James Stewart. On the farm and gardens surrounding, which now extend to about sixty acres, nearly 500 natives of both sexes are employed. The general arrangements as to religious services, &c., are similar to those in operation at Livingstonia, and in its varied departments satisfactory progress was being made.

The usefulness of the mission received a rather serious, though, it is to be hoped, only a temporary check, in consequence of the adoption and carrying out of views and measures, in accordance with which civil jurisdiction over the settlement was claimed and exercised by the mission. As the sad events which took place at the

station previous to 1880 have been strongly condemned, alike by the church and the general public, it is not our intention to make further reference to them. While not laying down any rigid rule by which all discipline would be excluded, or which would prevent missionaries from using all legitimate and lawful measures for the protection of life and property when in danger, the civil jurisdiction theory, involving questions affecting life and death, is, in our opinion, utterly inconsistent with the principles upon which missions should be conducted. If they cannot be carried on without having recourse to it, the proper thing to do is to retire from the field.

The missionary in charge at Blantyre has been recalled, along with two of the artizans. And the church having resolved to continue the mission, retaining only so much of the industrial department as may be needful for mission support, or to provide employment for the refugees, he has been succeeded by the Rev. David Clement Scott, A.M., B.D. It is in contemplation to open a station in the country of the Makololo; and in view of this, Mr Scott was accompanied by a second medical missionary, Dr John H. Dean.

One of the most important works in connection with the Livingstonia and Blantyre Missions was the formation of a road, projected by Dr Stewart, and surveyed and laid out by Mr J. Stewart. It varies from six to ten feet in width, and extends from the Upper Shiré, at the head of the cataracts, for a distance of about thirty-five miles to Blantyre, and thence for nearly an equal distance, through a steep and rugged country, to Ramakukan's, at the foot of the cataracts. Facilities are thus afforded for communication with the coast. The expense of its construction was borne equally by the two missions.

On 15th November 1875 there appeared in the *Daily Telegraph* a letter from Mr Stanley, the African explorer, calling special attention to an earnest desire expressed

by Mtesa, King of Uganda, for Christian teachers for his people. Three days later the *Church Missionary Society* received from an anonymous friend the offer of £5000 by way of response. This was followed shortly afterwards by a similar offer from another. The society accepted these tokens, assuredly gathering that the Lord had called them to aid in introducing the gospel into interior Africa. Such was the origin of the mission to Lake Victoria Nyanza.

By June of the following year (1876) the agents, consisting of an ordained missionary (Rev. C. T. Wilson), a medical missionary (Dr John Smith), and two lay missionaries, under the leadership of Lieutenant George S. Smith, had reached Zanzibar. In due time they arrived at Mpwapwa, in Usagara, 230 miles inland, where a permanent station was formed, and a lay missionary located, as a connecting link between the mission on the lake and the existing stations at and near the coast. After a few months, the missionary referred to was compelled to abandon it from the failure of his health; but it has since been occupied by four agents, one of whom, Dr Baxter, is a medical missionary.

From Mpwapwa, the expedition proceeded onwards in two divisions, the first arriving at Kagei, on the southern shore of the lake, on 29th January 1877. Events of a painfully distressing nature occurred at the very outset. The first to be cut off was Dr Smith, on the 11th May, than whom, as the writer from personal intimacy can testify, a more amiable, earnest-minded, and devoted missionary never entered the mission field. A few months later the mission party removed to Ukĕrĕwê, "a large island on the lake, not far distant, whose king had sought their acquaintance, and had favourably impressed them with his intelligence and friendly demeanour." While there, letters were received from Mtesa, urging the missionaries to come to him with all speed. Two of them

obeyed the summons, and at the end of June they reached Rubaga, the capital of Uganda, at the north end of the lake, when the work was at once commenced. Their reception by the king was most cordial, and continued for a time to be so. He was, however, disappointed at not receiving more secular advantages from the mission; and, in consequence, although the amicable relations were not interrupted, he became somewhat less friendly. Lieutenant Smith, one of the two missionaries referred to, after remaining with Mtesa for a month, proceeded to survey the southern end of the lake. On returning to Ukĕrĕwê, early in December, he found that a dispute between Lukongeh, the chief of the island, and a resident Arab merchant, which had previously arisen, was still pending. The latter having been attacked by Lukongeh, fled to Lieutenant Smith for protection; and as he refused to surrender him to the chief, the little mission party (of whom two were Europeans) were in turn attacked, and, after a brave resistance, were, with the exception of a native carpenter, speared to death.

The mission was reinforced, during 1878, by two expeditions, one of which proceeded to Uganda from the north, by way of the Nile, and the other from the east coast. In the course of the same year, one of the missionary artizans was removed by death. Another, belonging to the same class of agents, "while travelling to the lake from Zanzibar, was killed by the followers of a chief who appear to have been irritated by causes altogether independent of the society's mission." Thus, within a period of little more than eighteen months, the society was called to mourn the loss of no fewer than six agents, of whom three were cruelly murdered. Notwithstanding the sad breaches in their ranks, the agents have pursued their labours in a brave and hopeful spirit. They are often exposed to great personal danger. And yet there have not been wanting indications of a friendly

disposition on the part of the natives. Thus we read that "Mr Mackay proceeded unarmed and without retinue to Ukĕrĕwê, the island where Smith and O'Neill had been murdered. The chief, Lukongeh, received him with every profession of friendship; and during the whole of Mr Mackay's brief sojourn on the island this amicable tone was maintained, notwithstanding that the missionary energetically remonstrated with Lukongeh for what he had done." We read also that "on one occasion Dr Baxter, being threatened by villagers in whose care he had left some goods, placed himself in their power, declaring that he was the servant of God, that God could protect him if he saw fit, but that he would not defend himself. The effect was most remarkable. All manifestations of hostility were at once abandoned, his wants were supplied, and his property was surrendered to him. No remuneration was asked for, and assurances were given of friendship." "I have found," writes one of the missionaries, "the poorer people ready and eager to listen to the story of the cross." Notwithstanding the opposition of the Arabs and the French priests, the interest manifested by not a few of them was such that Mr Pearson, on witnessing it on his return after some months' absence, wrote home, "This is the finger of God."

As already indicated, the stations occupied by the society are Mpwapwa and Mamboia, in the Usagara country; Uyui, in Unyamuezi, some 300 miles further inland; and Rugaba on the Victoria Nyanza. Much anxiety has been felt for the future welfare of the mission, in consequence of the conduct of Mtesa and his chiefs, who, "influenced by a sorceress who was supposed to be possessed by the spirit of the lake, publicly proclaimed their rejection of both Christianity and Mohammedanism, reaffirmed the old heathen superstitions of their nation, and forbade the people resorting to the missionaries."

The latest accounts state that Mtesa still showed no favour to him (Mr Pearson, who had been left alone in Uganda), or to the French Romanist Mission, but had again professed himself a Mohammedan, and was for the time altogether under the influence of the Arab traders. Previous to the change in his relations to the Church Mission, he with his chiefs and people was eager for instruction, and much had been done, both orally and by means of the small printing press, to meet the desire then manifested. The seed so plentifully sown during that bright, though comparatively brief, period will, doubtless, yet bear fruit. The mission was reinforced at the beginning of the present year.

The society also conducts missionary operations at Frere Town, Kisulutini, and Mombasa, on the east coast. The constituency at these stations is composed chiefly of liberated slaves, who are "rescued by Her Majesty's cruisers from the slave dhows, and handed over to the mission, now living in comfort as free men, cultivating their own little plots of ground, building their own little huts on the society's land, enjoying the rest of the Lord's day, seeing their children taught to read and write like the white man, and having access at all times for counsel and guidance to patient sympathising Englishmen." All this excites the bitter hatred of the slave-dealers, who use their utmost efforts to secure the ejection of the slaves from the Christian villages in which they have taken refuge. And as domestic slavery is still within the law in that country, and the missionaries are in consequence practically powerless, it is not surprising that serious difficulties should have again and again arisen. Notwithstanding, the work progresses most encouragingly both among old and young.

The society is anxious to advance from these stations into the interior, and the hope is expressed that "direct communication may be opened up with the society's

Usagara Mission through the Wakamba country, formerly visited by Krapf; and even that a new and much shorter route to the Victoria Nyanza may be traversed before many years have passed, either through the Teita and Chagga territories, or up the Ozi and Dana rivers."

Large subscriptions have been received to provide a steamer for the Society's East and Central African Missions. It will be named the "*Henry Wright*," in memory of its late secretary, whose lamented death last year under peculiarly painful circumstances has been keenly felt.

The *London Missionary Society* has ever been forward to occupy the high places of the field. Their earlier efforts to carry the gospel into the interior were made from the south. "The mission, commenced in 1859 in Matebele Land, the scene of the raids and iron despotism of Moselekatsi, is still being patiently carried on under very difficult circumstances" by three missionaries —two at Inyati and one at Hope Fountain. An attempt about the same time to establish a mission among the Makololo had a disastrous issue, and is described as forming "a sad page of missionary history." Since then, the chief Lechulatebe, who held sway on Lake Ngami (discovered by Livingstone in 1849), more than once expressed a desire to have a missionary settled among his people, promising that he would "persecute no one for believing; at any rate," said he, "I have shown that I would not eat the missionaries up in my own town, as Sekeletu has done." At length, in 1877, in response to an application by Moremi, his son and successor in the chieftainship, and acting under instructions from the society, the Rev. J. D. Hepburn, of Shoshong, an outpost of the Bechuana Mission, commenced a mission among the Bakawana on Lake Ngami. Two native evangelists who had completed their studies at Kuruman were settled there, and have been meeting with some encouragement.

The occupation of Tanganyika is the latest and most important advance made by the society on this kingdom of darkness. Towards its establishment Robert Arthington, Esq., of Leeds, most generously contributed £5000. Unexpected and serious difficulties, involving a lengthened and vexatious delay, were encountered by the missionaries in their journey to the lake. These were caused chiefly by deficiency in the means at command for the conveyance of the stores. The result was, that although the mission party left England in 1877, and were hopeful of reaching the lake before the close of the year, they had at that time only got as far as Kirasa, among the Usagara hills, about forty miles east of Mpwapwa. The presence of the tsetse-fly in the districts about to be traversed, and the uselessness of attempting to proceed with their waggons, left them no alternative but to settle down here; and it was not until the end of May that they were in circumstances to continue their journey.

On the 23rd of August 1878, after fully sixteen weary months of fatigue and anxiety, they found themselves in Ujiji on Lake Tanganyika. It seems a long time to such as have had no experience of African travel. Yet we find the Rev. J. B. Thomson, the leader of the expedition, writing as follows, two days after his arrival:—"Through God's blessing we have performed one of the quickest and most prosperous journeys which have been done to Ujiji. We were just seventy-three days from Mpwapwa. We have lost none of our goods, and we have had few of those troubles which other travellers seem to have had. I cannot tell you how pleased we are to get here." Alas! the joy here expressed was soon to be clouded. The writer had ruptured a blood vessel soon after leaving Kirasa, and was greatly prostrated. He gradually recovered strength, however, under Dr Baxter's kind treatment; and on arriving at his destination, appears to have been in a good measure

of health. Three weeks from the date of the letter quoted above, he was seized with what appeared to be an attack of apoplexy, and on 22d September he gently passed away. His removal thus early was a serious blow to the mission, the more so that another of their number had returned to England to consult with the Directors about the conveyance of supplies; while a third, owing to continued ill-health and for other reasons, had returned to Natal. All three, too, were the senior members of the mission, and the only members who had previously been engaged in missionary work. In these circumstances, the reinforcement of the mission was indispensable. In response to the appeal for additional agents, several offered their services, and were accepted. But as no one of experience could be found, the Directors accepted, with considerable reluctance, an offer by Dr Mullens, made in the most generous and self-denying spirit, to lead the party as far as Zanzibar, and, if need be, even to the lake. This reinforcement left in April 1879.

During that year the Directors were sorely tried. First came a telegram announcing the death of Dr Mullens, which sad and unexpected event occurred at Chakombe on 10th July, in consequence of exposure to a cold wind while taking observations on a hill in the neighbourhood of Kitange, 150 miles from the coast. Such exposure aggravated an ailment of long standing, and indeed was the beginning of the end. The removal of so able and experienced an official as Dr Mullens was keenly felt. Then followed, a few days later, after many months' anxious suspense, another telegram intimating the death of the Rev. A. W. Dodgshun, at Ujiji, on 3d April, seven days after his arrival there. The Directors were also kept still longer in suspense in regard to the safety of Messrs Hore and Hutley, eleven months having elapsed before tidings were received.

After the body of Dr Mullens had been conveyed to its resting-place in the quiet burial-ground of the Church Missionary Society at Mpwapwa, Dr Southon, one of the party, with the concurrence of Dr Baxter of the Church Missionary Society and others, proceeded to Mirambo's village. He had a satisfactory interview with the chief, and obtained possession of a large quantity of valuable stores belonging to the mission, which had been wrongously detained by him, and the detention of which had caused grave anxiety as regards the future. When the reinforcement reached Ujiji, various important resolutions were adopted. Briefly, they were these: to secure an eligible site for the head-quarters of the mission at or in the neighbourhood of Ujiji; to accept Mirambo's invitation to his town; and to establish a station in Uguha, on the western shore of the lake, spoken of as "the gateway to the interior to the west of the lake." In accordance with these resolutions, three stations have been occupied, viz., Ujiji, the Arab settlement on the eastern shore of the lake; Mtowa, on the western shore, nearly opposite to Ujiji—characterised as admirably situated, healthy, and accessible to large tribes further in the interior; and Urambo, the capital of the warlike and sagacious Wanyamwezi chief, Mirambo, distant some 200 miles from Ujiji on the way to the coast. Hitherto, the work at Mirambo's has been carried on, not only without hindrance, as was at one time greatly feared, but with the utmost friendliness on the part of that savage chief. It has been otherwise at Ujiji, where the missionaries have been thwarted at every turn by the unfriendly Arabs and Waswahili, whose conduct is sufficiently accounted for by the fact of both being Mohammedans. Another and much needed reinforcement left England on 16th April 1880.

The mission of the *Baptist Missionary Society*, on the

banks of the mighty Congo or Livingstone River,* on the western side of the "Dark Continent," calls for some notice. Early in 1878, Messrs Comber and Grenfell, with native helpers from the Cameroons, went as a preliminary exploring expedition. At San Salvador, 200 miles inland, they had several private interviews with Totolo, the powerful king of Congo. Proceeding on their journey, they reached Makuta, 80 miles farther on. The king gave them a grand reception; and as the town appeared to be a most inviting field, they tried hard to obtain his permission to settle there. His superstitious fears, however, of the consequences of white men residing among them (they were the first seen there) prevailed. Nor would he take the responsibility of allowing them to proceed to the upper reaches of the river. They were obliged, therefore, to retrace their steps. On arriving at San Salvador, they were again cordially welcomed by Dom Pedro and the king of Congo, who urged them to settle in his town, and gave them many assurances of support. Though about 100 miles from the river, it is the most central and influential place in that region.

Returning to England, Mr Comber had much consultation with the Directors, who decided to establish a mission in the interior, by the waterway of the Congo, to "make San Salvador the base of operations, and to occupy Makuta, if possible, by a native evangelist from the Cameroons' mission; leaving no effort untried to reach, as speedily as possible, the Upper Congo River, near Stanley Pool, where, clear from all falls, cataracts, and rapids, the river is uninterruptedly navigable as far almost as Nyangwé—a distance of more than 1200 miles."

* It has been stated that the Mississippi discharges into the Gulf of Mexico, as its mean volume for the year, 675,000 cubic feet of water every second; but that the Congo, in the same time, pours into the Atlantic 2,500,000 feet.

Such are the resolutions, in accordance with which Mr Comber and three young associates left this country in April 1879.

In August 1880, Messrs Comber and Hartland, after being sorely tried by the desertion of their carriers, again found their way to the town of Makuta. The natives there, becoming suspicious, made an attack upon them, and they secured their safety only by precipitate flight, which was continued in almost breathless haste for some miles. Their escape was providential, and little short of miraculous, considering that Mr Comber had been severely wounded. There was no help for it but to return to San Salvador.

At the beginning of the present year, as the result of a conference of all the missionaries, Messrs Comber and Hartland again proceeded by the Makuta road, and Messrs Crudgington and Bentley by the north bank of the Congo River from Vivi. After a few days march, the first named party were compelled to return once more to San Salvador, having been again deserted by their carriers, who had become alarmed by reports of dangers and difficulties. These two missionaries shortly afterwards left for the river route, in the hope of being able to render their brethren who had preceded them some assistance on the return journey. Stanley Pool "is inevitably the great western gate of the magnificent Congo waterway," and from that point only do the missionaries consider that Central Africa has been fairly entered. Hence the satisfaction with which one of them, in a letter dated 10th May last, announces that the brethren had been enabled to reach it; that "the way is open, the road made straight." When not actually engaged in exploring, the missionaries have been most usefully employed in teaching, preaching, and visiting in San Salvador and the neighbouring towns and villages.

It would have been strange indeed if this effort to

promote the evangelisation of interior Africa had escaped the vigilance of the Romish Church. True to its instinct and past history, the Pope issued a special bull with reference to the Kingdom of Congo, and the action of the Baptist Mission. In accordance therewith, four Romish missionaries from Portugal arrived at San Salvador on 13th February last, bearing most costly presents from the King of Portugal to the King of Congo. They were accompanied by a captain of the line in the Portuguese army, a high naval officer, and a force of marines; and the Portuguese gun boat had instructions "to wait in the river until the officers return with the news that the Catholic Mission has been firmly established." This proceeding on the part of Rome has caused the Baptist missionaries much uneasiness. By the latest accounts, another expedition, headed by a Jesuit missionary from the French Mission at Landana, was endeavouring to reach Stanley Pool by way of the Gaboon and the Ogawai river.

The *Livingstone Inland Mission* was originated in 1877 by a few friends in different parts of the country, and belonging to different denominations, the object being to introduce into the vast Congo valley, embracing 900,000 square miles, as many Christian evangelists as possible. It was afterwards adopted by the *East London Institute for Home and Foreign Missions*, which, as our readers are aware, is under the energetic superintendence of Mr H. Grattan Guinness, and during the seven or eight years of its existence has trained a large number of young men for the various mission fields.

The first agents sailed early in 1878. Since then several reinforcements have been sent out, until now there are twenty agents in all under the leadership of Mr Adam M'Call. As in the case of the Universities' Mission, they "receive no salaries, but go out prepared to support themselves as soon as possible, and as

far as possible." Meantime, their wants are supplied from home. Three lives have been sacrificed in the effort to penetrate into the interior. The stations occupied are BANANA, on the sea, serving as a base of supplies, and a convalescent home; inland, along the line of the Congo, Mataddi, Paraballa, Banza Montiko, and Manyango. From thence the missionaries are pushing on with the design of establishing a self-supporting and self-extending industrial mission at Stanley Pool.

A munificent legacy having lately come into the treasury of the *American Board*, that great society wisely determined to utilise a portion of it for the evangelisation of Interior Africa. Careful enquiries were, in the first instance, instituted by Dr John O. Means, one of the secretaries, who had been deputed by the Board to visit Great Britain and the Continent of Europe for the purpose. On his report, and with all the additional information obtained, the Board selected "the region of Bihé and the Coanza, an elevated plateau, or rather a rolling country, some 250 miles inland from the Atlantic Ocean. The Coanza, or Quanza, is the most important river south of the Congo down to the Orange. . . . . For missionary purposes, Bihé and the Coanza may be named together. . . . . Bihé is a great caravan centre. One of the main routes across the Continent passes through it, and from it the road branches off for Nyangwé on the Upper Congo, for Muato Yanvo's Kingdom of Ulunda, and for the Cazembe, Lake Bangweolo, Tanganyika, and Nyassa, and for the Senna rivers, so called, on the lower Zambesi and Mozambique. The climate is said to be delightful; the elevation of 4000 or 5000 feet moderates the tropical heats. The land is well watered and fruitful." Major De Serpa Pinto, the Portuguese African traveller, states that "Biheans traverse the Continent from the equator to the Cape of Good Hope. I have visited many tribes

who had never before seen a white man, but I never met one who had not come in contact with the inhabitants of Bihé." It is an unoccupied field. "Only two societies are working from the western side, and both of them are on the Congo, 400 or 500 miles distant."

The pioneer missionaries sailed from America in the summer of 1880, and in the autumn they proceeded by steamer from Lisbon for Angola, a Portuguese station. The party consists of the Rev. Walter W. Bagster, grandson of Samuel Bagster, the publisher of the Polyglot Bible; the Rev. William H. Sanders, son of a missionary of the Board in Ceylon; and Mr Samuel T. Miller, both of whose parents were slaves. When the time of freedom came, young Miller, it is said, made such proficiency in his education that eventually he received an important appointment from the Virginia Supervisors of Education. Arrangements are being made to strengthen the mission by the addition of a medical missionary and one or two other teachers.

The ARTHINGTON MISSION originated in a proposal by Robert Arthington, Esq., to the *American Missionary Association*, accompanied by the offer of substantial pecuniary assistance. Its London Auxiliary, The *Freedmen's Missions Aid Society*, is actively co-operating in the movement. The territory selected as the sphere of operations is wholly unoccupied by any other mission. It has Abyssinia on the north, and lake Victoria Nyanza on the south. It is accessible by the Nile, up and down which steamers ply in close proximity to the tribes to be reached. The region is cursed by the slave trade to a frightful extent, it being estimated that, probably, no fewer than from 25,000 to 30,000 annually pass down the valley of the Upper Nile.

The distinguishing feature of the mission is that *it will be conducted by converted Africans.* By their education and training in the United States; by their ex-

perience of the advantages of Anglo-Saxon civilization; and by their adaptation to the climate of Africa, and the sympathy they feel for their suffering fellow-countrymen, these negroes are, in the estimation of the promoters of the mission, pre-eminently fitted to carry to them the blessings of the Gospel.

While fully admitting the important service which these educated freedmen are destined to render, it remains to be proved whether on the whole they are better qualified than European missionaries to undertake the exclusive superintendence of missions in Central Africa, at least in their initial stages. Even their physical superiority, in relation to the climate, is, in certain circumstances, open to question. None the less however is their entrance on the work to be hailed.

The question having lately been raised, "Shall the *Southern Presbyterian Church* of America have a mission on the continent of Africa?" it is gratifying to find that it has been answered in the affirmative.* The province of Loango, between the Congo and Ogove rivers, has been suggested as a suitable sphere of operations.

God speed these various missions for the uplifting of the millions in Africa who have for ages been crushed under the heel of the oppressor. They carry with them the one Divine and effectual remedy.

* Hitherto the missions of this church have been confined to the American Indians, Mexico, Brazil, Italy, and Greece.

MADAGASCAR.

I.—PLANTING OF THE MARTYR CHURCH.

THE existence of Madagascar was made known to the nations of Europe by Marco Paolo, the celebrated Venetian traveller, towards the close of the thirteenth century. The island is larger than Great Britain, its length being 818 miles, and its greatest breadth 354 miles. According to the most recent estimate, it contains two and a half millions of inhabitants. They are supposed to be of Malay origin, but the race, which is divided into three distinct tribes, with numerous subdivisions, is to a considerable extent tainted through the importation of East Africans and Arabs, especially on the west coast.

"The earliest embassy of friendship to the central regions of Madagascar was sent by the English in 1816 to the first Radama, the most enlightened ruler ever known in Madagascar. This young prince joyfully welcomed the peaceful and friendly envoy, and ratified his treaty of amity and goodwill by the solemn and binding oath of blood."

The Malagasy, though industrious, intelligent, and semi-civilised, were at the same time ignorant, superstitious, and idolatrous. Their morals were revolting and depraved. The laws regulating their political and social life were characterised by much barbarity. Do-

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mestic slavery, a kind of serfdom which had prevailed from a remote period, and the abominable traffic in slaves, were productive of a vast amount of misery. It is estimated that from 3000 to 4000 slaves were annually shipped from Tamatave and other ports on the eastern coast to Mauritius, America, or the West Indies. The more immediate result of the treaty with England was the abolition of the foreign slave trade, which, indeed, was the chief object in view in effecting it. It is still to some extent connived at by the authorities at the ports, but the laws relating to the traffic are being more stringently enforced by the Government. The *domestic* institution continues to exist even in Christian households. It is, however, gradually, though all too slowly, disappearing as Christianity advances.

The following remarks on this subject occur in the "Ten Years' Review, 1870-1880," published by the London Missionary Society:—"There are thousands of slaves in the island. It is considered a mark of respectability to own a slave. There is scarcely a Hova who does not possess one or more slaves, and some possess a large number. Under present circumstances, a Malagasy who does not own a slave is very badly off, and suffers extreme inconvenience. In all the churches and congregations there are slaves, and some of them are composed chiefly of slaves. Nearly all the pastors, deacons, and preachers, as well as members of the churches, are slave owners; and slaves are to be bought and sold in the large weekly market near Antananarivo. These are facts, and we do not wish to hide or excuse them. We must also acknowledge that no legislative action has, as yet, been taken by the native Government towards the abolition of domestic slavery, though regulations have been made with the view of lessening the hardships and increasing the comfort of the slaves." Among other regulations, "it is enacted, under severe

penalty, that a young child shall not be separated from its parents." . . . "The principle (of domestic slavery) is wrong, and out of harmony with the teachings of the New Testament. We feel it to be a blot on the Christianity of the Malagasy, and shall be glad to see it removed. The position of the Missionaries in regard to this subject is, we believe, perfectly understood by the most intelligent native Christians, especially by the pastors and teachers; and frequent opportunities occur of quietly enforcing the teachings of the gospel, and enlightening the native conscience in respect to this matter." Again, "among the people of Betsileo, slavery must be seen to be properly understood. It is attended by few, if any, of those evils that the word is apt to suggest to English minds. The whole state of society is founded on the old patriarchal models, in which slaves and children are treated much alike, etc."

The worship of the Malagasy is said to have been at one time simple and spiritual; but many grossly superstitious and idolatrous practices in course of time came to be associated with their religious ideas. Thus the belief in a sort of fetishism had long been a source of widespread misery and crime, especially when conjoined, as it often was, with the deadly *tangena*, or poison ordeal. There was also the baneful influence exercised by the *sikidy*, or power possessed by the diviners, which was believed to have a supernatural source, to extend over both worlds, and to determine "by calculation based on the position and age of the moon at the time of birth" the destiny of every new born infant, along with the question as to whether its life should be preserved or destroyed. The national idols, too, of which there were fifteen in Imerina, the district around the capital, were potent for evil. Two of them were supposed to preside over the entire kingdom. The principal one, named Ra-ka-li-ma-la-za, was believed "to render the sovereign

invincible and universally victorious, as well as to protect against crocodiles, sorcery, and incendiarism." The other, Ra-ma-ha-va-ly, was called "God, sacred, and almighty, able to destroy or restore life, to control the thunder and lightning, and to give or withhold rain. He was also credited with a sort of omniscience from which nothing could be concealed." These idols were carried in procession on all public occasions, and were regarded by the natives with the most superstitious fear and reverence, the multitudes with head and shoulders bared observing profound silence as they were borne along. The apostle Paul, in writing to the Corinthians, says, "we know that an idol is *nothing* in the world." To the Malagasy these idols were *everything*. Hence the terrible punishment which overtook those who cast the slightest contempt upon them, or failed to render to them the required homage. Hence also the marvellous triumph when, through the power of a living Christianity, these idols were abandoned.

Dr Vanderkemp was anxious to commence a mission in Madagascar, but died before his plans were matured. Others from time to time entertained the project, but "lacked opportunity." On the commencement of the mission in the Mauritius in 1814, after the annexation of that island to the British crown, the desired opportunity for entering Madagascar occurred. Acting on the advice of Sir Robert Farquhar, Governor of the Mauritius, the Directors of the London Missionary Society, in 1818, two years after the first intercourse of the British with the Hovas, appointed the Rev. Messrs Jones and Bevan, who, after an experimental visit to the coast, proceeded with their wives and children to Tamatave, the principal port on the east coast, where they met with a friendly reception from the chiefs. Soon after, Mrs Jones, Mr and Mrs Bevan, and two children sickened and died. The surviving and sorrowing missionary returned to

Mauritius. In 1820, he again set out for Madagascar in company with the British Agent, both of whom were cordially welcomed at An-tan-an-a-rivo, the capital, by the king. Mr Jones was encouraged by His Majesty Radama I. to remain in the capital, and before the year closed, like Duff with his five pupils in Calcutta, he had laid the foundations of what proved to be a glorious work by a class of three scholars. Ere long a school-house was erected, the foundation-stone being laid by the king. In the following year his hands were strengthened by the arrival of Mr Griffiths.

In the same year (1821), the king sent Prince Ratefy, the husband of his eldest sister, as ambassador to London, and along with him ten youths to be educated. These were placed under the care of the London Missionary Society, the cost of their education being defrayed by the British Government. The prince was also the bearer of a letter to the Directors, requesting additional missionaries and men competent to teach the industrial arts. A missionary and four artisans were accordingly appointed, and sailed with the prince on his return home.

The work of instruction was now prosecuted with much encouragement, notwithstanding that, at that time, there existed no written language—no Malagasy alphabet, grammar, or vocabulary. The missionaries had thus to undertake "the treble task of learning, constructing, and teaching the language of the people at the same time."

An adult school under Radama's auspices was opened in the palace yard, in which instruction was given to the officers of the army and their wives, to the number of about 300. The children in the other schools made such progress that, early in 1824, several of the best scholars were, with the king's consent, employed as teachers in the adjacent villages. These were so successful, that, in order to make teaching more effective by training native masters, three separate schools were, at the king's sug-

gestion, united in one central training institution under the instruction of Messrs Jones and Griffiths, the wives of the missionaries teaching the females. The rapid extension of their educational operations was made the ground of complaint to the king, who, fearing the safety of the kingdom in consequence of the spread of the new religion, officially informed the missionaries that they were going too fast, and prohibited the children from meeting together for public worship. But the rising tide was not to be stemmed even by royal intimations. It continued to flow, and in its onward course was aided by sacred song and by a prayer meeting, conducted in the native language, and attended by a number of the scholars, in which several took part.

The introduction in 1826 of a printing press was hailed by the king, and tended greatly to further the work. Nor should we omit to notice the influence of those engaged in teaching the people the useful arts.

The one school with the three pupils commenced in 1820 had by God's blessing multiplied by the beginning of 1828 to thirty-two schools and 4000 scholars; while, in addition, large numbers who never entered school were being taught by friends and companions.

Thus far the work had been almost entirely of a preparatory nature. Some of the natives manifested much intelligence and devoutness of feeling; but none of them had publicly avowed their faith in Christ. As some of them, however, seemed to be not far from the kingdom, and a public profession of their faith could not be made except with the king's approval, Mr Jones took an opportunity of explaining the subject to the king. The result was an official message granting liberty to such as wished to be baptised to act according to their convictions.

The hopes thus inspired were, alas! destined to receive a serious check. Radama, when residing for several months in 1827 at Tamatave, indulged habits of intem-

perance and irregularity with the European and Colonial visitors there, that brought him to a premature grave. He died on the 27th June 1828, at the early age of thirty-six. The event issued in the appointment, through wily intrigue, of Queen Ra-na-va-lo-na, one of his wives, as his successor, but not until Prince Rakotobe, the eldest son of the deceased king's sister, whom he had nominated to succeed him, had been seized and speared to death. This was followed by the murder, in circumstances of fiendish cruelty, of Radama's mother, his eldest sister and her husband, his brothers, and his uncle. The Christians had every reason to be concerned at the change of dynasty, as Radama, though an idolater to the last, had done much during his reign to elevate his people, and to further the introduction of Christianity among them, and as Ranavalona was actuated by a very different spirit.

The first retrograde step was an order which prohibited the missionaries from teaching or preaching. Happily the preparation of elementary and other books, and the translation of the New Testament, were not considered as coming within the prohibition, and the missionaries accordingly devoted their attention to this department of the work. The discontinuance of the treaty with this country followed soon after. At the queen's coronation, on 12th June 1829, standing on the sacred stone, Ranavalona took two of the national idols in her hand, and addressed them in these works:—"I have received you from my ancestors. I put my trust in you; therefore, support me." Yet, strange as it seems, though strongly wedded to the idols of her ancestors, and bitterly opposed to every utterance or movement that cast dishonour on them, Ranavalona for a time relented in her opposition, and granted permission "to all her people who wished it, to be baptised, to commemorate the death of Christ, or to enter into marriage engagements according to the custom

of the Europeans. . . . On 29th May 1831, the first Sabbath after the queen's permission had been received, twenty of the first converts to Christ in Madagascar were baptised at Am-bo-din-an-do-ha-lo; and on the following Sabbath, eight individuals, by receiving the same ordinance at Am-ba-ton-a-kan-ga, publicly renounced paganism, and avowed themselves disciples of the Lord Jesus Christ, and in both places united in partaking of the Lord's Supper." In August of the same year, the converts at each place were formed into a church, the members giving and receiving the right hand of fellowship, and agreeing to a simple declaration of faith and order, the Word of Christ being declared to be the law of the church. Thus, "the foundations of the Martyr Church of Madagascar were laid thirteen years after the messengers of Christ had landed on the shores of that country, and eleven years after the commencement of their labours in the capital."

In the following year "a message was delivered from the Queen, expressing Her Majesty's sense of the great value of the mission. Hopes were inspired that the missionaries would be permitted to prosecute their work without molestation. Alas! they were, as Mr Ellis beautifully expresses it, but "gleams of sunshine which sometimes momentarily break through openings in the darkening clouds which precede the gathering storm."

The increase of the Christians, and the efforts of some of them to bring others to the Saviour, were offensive to the Government, and led to a renewal of the prohibition to unite in commemorating the Lord's death. The entire native population was at the same time forbidden to join the fellowship of the Christians. Masters who allowed their slaves to read, and slaves who learned to read and write, were threatened with the heaviest penalties. But it was no easy matter to arrest the spirit of inquiry. Before the close of the fifteenth year from the

opening of the first school, there were, it was estimated, upwards of 30,000 readers in different parts of the country. Many were under deep religious impressions, not only in the capital, but also in villages sixty and a hundred miles distant. The Scriptures were eagerly sought and read. Meetings for the reading of the Word and for prayer, conducted by the natives themselves, were held. Nor was this spirit of earnest inquiry confined to any one class of the community; it had extended to all classes. There were disciples even among the immediate connections of the sovereign. The reality of the work, too, manifested itself in the blameless lives of the Christians; so that when, in addition to their rejection of the idols, crimes were preferred against them, the chief judge "dismissed their accusers with the declaration that offences against the idols must be carried before the queen, and that no charge could be sustained against the Christians on any other grounds."

Other means were now resorted to, especially by the priests and chiefs, in order to secure, if possible, the extermination of the Christian faith. A chief, who had previously failed in his purpose to destroy a young Christian by means of the tangena, having attended one of the evening meetings for worship, went afterwards to the principal officers of Government and falsely accused the Christian teacher of preaching treason. It had the desired effect. The prime minister laid the accusation before the queen, who "burst into tears of grief and rage, and swore that these things would be stopped by the shedding of blood." From that time the most profound silence reigned in the palace; the music was no longer heard; all amusements and dancing were discontinued for about a fortnight; the Court appeared as if overtaken by some great calamity; while uncertainty and alarm pervaded all classes of society. An edict was issued, requiring the people from the surrounding country, even

to a child of a cubit high, to assemble at the capital on Sunday, the 1st day of March. The missionaries remonstrated, but in vain. The dreaded Sunday was ushered in by the firing of cannon, to strike terror into the hearts of the people, of whom it was estimated that at least 100,000 were present. To the assembled multitude Ranavalona expressed her confidence in the idols, and her determination to treat as criminals all who refused to do them homage. One week was the time fixed within which "every class of people, soldiers, citizens, scholars, artisans, and slaves, should separately, as classes, and individually, repair to the appointed authorities, and acknowledge, or give in a written statement of, the offences they had committed"—these offences being such as prayer, attending the schools for worship, the opening of other houses for worship, receiving the ordinance of baptism, joining the society of the Christians, and keeping the Sabbath. Against those who should not come within that period, the queen denounced DEATH. There being few families in and around the capital in which one or more of its members were not involved in this decree, the deepest concern and agitation prevailed during that week of terrible suspense. "Some who had at times appeared in their assemblies, now consorted with the heathen. Others denied having believed in Christ, or made excuses for their association with His people." But "the great body of the disciples felt no hesitation as to what was their duty, and were only anxious to discharge it. They gave themselves to prayer; and when appearing before the judges, they faltered not in their testimony. . . . . One faithful company of believers met every midnight in the vestry at Am-ba-ton-a-kan-ga for prayer, and long afterwards remembered the consolation and strength they had found in those midnight hours."

When the day for carrying her threats into execution

arrived, the queen, on the intercession of the people of the province of Imerina, so far relented in her purpose. None were put to death or sold into slavery, but about 400 officers were reduced in rank, and fines paid for 2000 others. The Christians were, however, warned that on the next occasion their lives alone would be a sufficient punishment, should they continue to disregard her authority. Immediately afterwards, they were ordered on pain of death to deliver up every book in their possession, without retaining even a single leaf. The order was the more severely felt that there was an intense desire to possess portions of the Scriptures, some walking sixty and even a hundred miles to obtain one.

As the missionaries were not allowed to preach either in the chapels or in their own houses, and as they could visit none of their flocks at their own homes, or be visited by them, without both parties being exposed to the greatest peril, the operations of the mission were felt to be virtually at an end. It was judged expedient therefore that the missionaries should retire, at least for a season; and accordingly four of them sorrowfully left the capital in June 1835 (Mr Jones had returned to England in 1834 on account of his health), two others, Messrs Johns and Baker remaining to finish, if possible, the translation of the Old Testament, and to carry through the translation of English and Malagasy dictionaries, and the inimitable "Pilgrim's Progress." The repressive measures now became more and more stringent. Govern ment sternly refused an application by the two remaining missionaries just named to be allowed to teach and to print books, and at the same time gave them to understand that they were expected to leave the country, which accordingly they did, after many prayers, in July 1836. In the next chapter we shall endeavour to show what befel the native Christians, and how they carried themselves during "the time of darkness" that succeeded the expulsion of the European missionaries.

II.—THE TIME OF DARKNESS.

"THE Time of Darkness"—such are the words in which the Christians of Madagascar describe their long night of persecution. The religious liberty that succeeded is spoken of as "the coming of the light." For the present we confine our remarks to the former period.

After the departure of the European missionaries, the Christians occasionally met together in secrecy in their own houses, but more frequently on the summits of solitary mountains, or in the hollows on their sides whence they could observe the movements of those who were hunting for their lives. Sometimes they travelled as many as twenty miles to enjoy such opportunities for religious converse and prayer as their midnight meetings afforded. Rafaravavy, who belonged to a family of rank remarkable for devotion to the idols, and had become a sincere follower of Christ previous to Christianity being proscribed, was the first victim of the terrible persecution that followed. Her house, one of the largest in the capital, had been appropriated to Christian worship. It continued to be resorted to by a few female friends on Sunday evenings, even after the issue of the queen's prohibitory edicts. Three of her slaves (two of whom afterwards became Christians) having informed against her, the matter was duly reported to the queen, who in great wrath exclaimed, "Is it possible that any one is so daring as to defy me? And that one a woman, too! Go and put her to death at once." Influential friends having represented the services rendered by her father and brother, the queen was induced to commute the punishment to a fine, with an intimation, however, that if again found guilty of a similar offence effect would be given to the capital sentence. Rafaravavy now removed

for greater safety to Ambatonakanga. But not long after, information having been communicated to the authorities of meetings for prayer being held in her house, ten of the accused were forthwith arrested. Efforts were made to induce Rafaravavy to divulge the names of others who were in the habit of attending. She, however, resolutely declined to inform against them. But Rasalama, one of the ten already in prison, having been unwittingly entrapped to mention the names of seven who had not previously been impeached, these were forthwith apprehended and lodged in the prison with the others.

A fortnight later, a rush was unexpectedly made into Rafaravavy's house. While the rabble were engaged in plundering her property and pulling down the building "four of the royal guard, usually employed in the execution of criminals, ordered her to follow them; and on enquiring whither they were leading her, the answer was, 'The queen knows what to do with you.'" When the smith was rivetting the fetters one of the soldiers said to him, "Do not make them too fast—it will be difficult to take them off, and she is to be executed at cock-crow to-morrow." A fierce conflagration during the night having thrown the city into the wildest confusion, the execution of the sentence was first delayed, and then reduced to perpetual slavery.

Rasalama, already alluded to, was overheard expressing her surprise that one entirely innocent of any crime should be reduced to perpetual slavery. "She was also heard to say that she was not afraid when the Tsitialaingia* came to her house, but rather rejoiced that she was counted worthy to suffer affliction for believing in Jesus."

* A round-headed silver lance, on which the name of the queen is engraved. It is borne by officers sent to arrest persons suspected or accused of crimes against the sovereign. Being the representative or emblem of her power, it was regarded by the people with superstitious fear.

It was enough. "She was ordered for execution the next morning, and on the previous afternoon was put in irons, which, being fastened to the feet, hands, knees, and neck, confined the whole body to a position of excruciating pain. In the early morning she sang hymns as she was borne along to the place of execution. . . . On passing the chapel in which she had been baptised she exclaimed, 'There I heard the words of the Saviour.' After being borne more than a mile farther, she reached the fatal spot, . . . at the southern extremity of the mountain on which the city stands. . . . Here, permission being granted her to pray, Rasalama calmly knelt on the earth, committed her spirit into the hands of her Redeemer, and fell with the executioner's spears buried in her body." So suffered, on 14th August 1837, Rasalama, the first martyr for Christ in Madagascar.

Long years of persecution succeeded, during which many of the Christians were hunted as partridges on the mountains. They were constantly in extreme peril, and often suffered much from the want of food and the inclemency of the weather. Their sleeping places and places of concealment were among the large stones or boulders by the sides of rivers, or among the tall grass on the flat top of some ancient sepulchre,—often too in pits and in the jungle. Some who had been condemned to slavery, and even to death, effected their escape from the Island. Among these were six females, of whom Rafaravavy was one. So great was the risk of discovery that they could only be got off from the Island in the darkness of night, by cutting their hair short, and dressing themselves in suits of sailor's clothes which Mr Johns succeeded in conveying to them.

This party proceeded to London, where, on their arrival in May 1839, they were warmly welcomed by the Directors of the Society. Their presence in this country did much to awaken sympathy for the persecuted Chris-

tians of Madagascar, and to deepen an interest in the Missions. They returned to the Mauritius in 1842, accompanied by Mrs Johns, by whom they were affectionately cared for.

It fared differently with many other Malagasy Christians. Hundreds were sold into irredeemable slavery. Not a few were forced to drink the poison, and died under its effects. Others, thrown head-foremost into pits digged for the purpose, had boiling water poured upon them until life was extinct. Others still, tied to poles and carried on men's shoulders to the place of execution, were, like Rasalama, speared to death. Some again had their bodies cut into small pieces, and afterwards burned; or they were hurled one by one from the edge of Ampamarinana, a precipitous rock to the west of the palace, falling a distance of 150 feet, and dashed among the broken fragments of granite lying at the base; or they were stoned to death, their heads being severed from their bodies and fixed on poles to inspire terror; or they were condemned to labour as convicts in fetters for life, as many as fifty-seven having at one time been chained together by the neck; or they were heavily fined, and thereby reduced in many cases from affluence to abject poverty.

It having been reported, early in 1853, that the queen was arranging for her abdication in favour of her son, Mr Ellis shortly afterwards proceeded to Madagascar at the request of the Directors, in order to obtain for them reliable information, before preparing to resume their mission. On reaching Tamatave he was cordially welcomed, not only by the Christians, with whom he had many affecting interviews, but also by the authorities there. Owing to the prevalence of cholera in Mauritius, and the fear of infection by the Government, he was not allowed to proceed beyond the coast, and accordingly returned to London. Thereafter, on the receipt of a letter inform-

ing him that there was now no impediment to his visiting the capital, he again started, in 1856, for the island. Orders had been given by the queen to the authorities at Tamatave to provide bearers for himself and his luggage. When five miles from the capital he was met by three young officers, whom the queen had sent to conduct him thither. Suitable accommodation was provided for him; and a day or two after his arrival, a number of high officers were sent by the queen to ascertain the object of his visit to An-tan-an-a-ri-vo. The result of the interview having been communicated to the queen, an officer from the palace informed him, on the following day, that her majesty and the Government were satisfied with the reply he had given. Presents of welcome from the queen, the prince and princess, and some of the nobles followed.

When in the capital Mr Ellis gathered much information regarding the condition of the Christians, visited the places where the martyrs had suffered, and met in the evenings with the preachers and teachers of the Christians, as also with a number of young men belonging to some of the higher classes. On the last night of the month during which he was permitted to remain in the capital, he was visited by the prince and princess, accompanied by an adopted daughter, and attended by an escort. The princess informed him that "the queen and the members of the court were pleased with his visit, and hoped that nothing would occur to interrupt the friendly intercourse between England and Madagascar." By order of the queen, eight officers accompanied Mr Ellis to the coast.

Notwithstanding the very gratifying reception which Mr Ellis had met with, little change in the circumstances of the Christians took place after his departure. In the following year (1857), information having been conveyed to the queen that numbers were in the habit of meeting

for worship, a fresh persecution broke out. It was the last, but it was very severe. More than 200 suffered in the various ways already described, the greater number of those who were put to death being men of mark among the Christians.

Mr Ellis furnishes many striking illustrations of the heroic conduct of the sufferers. Their steadfastness in the faith was worthy of the best days of the Christian Church. Thus, one of the disciples, when told by the officer who discovered him that he must take him prisoner, asked, "What is my crime? I am not a traitor. I am not a murderer. I have wronged no one." The officer replied, "It is not for any of these things that I must take you, but for praying." To this the Christian leader replied, "If that is what I am charged with, it is true. I have done that. I do not refuse to go with you." Referring to the last persecution, Mr Ellis also states that he heard of no instance in which any one when accused of being engaged in any act of Christian worship, denied the charge, or refused to meet the consequences.

The long night of persecution was now drawing to a close. Ranavalona's strength gradually declined; and all the measures adopted by the priests and diviners to restore it proved unavailing. She died on 16th July 1860. Ellis, in referring to the event, justly observes that "Ranavalona, by her fierce and unrelaxed persecution, pursued through the greater part of her protracted reign, became the instrument of testing, purifying, and strengthening in her country that divinely implanted faith which the chief energies of her life were employed to destroy."

III.—THE COMING OF THE LIGHT.

THE fiery trial through which the Church in Madagascar had passed was the precursor of a new era of spiritual light, and life, and joy. In answer to the cry which had ascended from "the souls of them that were slain for the Word of God, and for the testimony which they held," the Lord had "removed" Queen Ranavalona, and "set up" the Prince Royal, as Radama II. The Christians had good cause to rejoice in his accession to the throne. From his sixteenth year he had from time to time attended the meetings for worship. Often had he interceded, and successfully, with his mother in behalf of the suffering Christians. His cousin, Prince Ramonja, in particular, had all along been befriended by him. Though not a Christian, he had lost all faith in the idols. One of his first acts after being proclaimed king was to recall those who were in exile or concealment. Messengers were even sent to bring to their homes the emaciated and dying Christians who had been banished and were lying in fetters. Perfect religious liberty was established; the use of the tangena was prohibited; and the ports were opened to the ships of all nations.

In accordance with a wish expressed by the king, Mr Ellis proceeded to Madagascar towards the close of 1861. On reaching the capital the Christians came in one continuous stream to welcome him. Presents followed in abundance. On the day after his arrival he met with a most cordial reception from the king and queen. Later in the day his house was literally thronged with visitors. Amongst them were four widows, whose husbands had suffered martyrdom, with whom, as well as with other martyrs' widows, he had most affecting conversations.

Service was held regularly at the palace. The chapels were crowded with earnest worshippers, and pastors of approved standing and preaching gifts were appointed over the various congregations.

In 1862, Mr and Mrs Toy and Dr and Mrs Davidson arrived at Antananarivo. These were followed by other brethren. Under their superintendence the work made rapid progress. But events soon occurred which caused much uneasiness. A conspiracy among the heathen party issued in the murder of the king. This led to Queen Rabodo being placed on the vacant throne, with the title of Rasoherina. Under her reign the liberty and privileges of the Christians were happily continued, notwithstanding that she "was publicly regarded as the head of the heathen, and the patron of the idols." A revised treaty between this country and the Government of Madagascar secured liberty to British subjects to travel and reside in all parts of the island, with the exception of three of its cities, as well as freedom to profess and teach the Christian religion, and to erect places of worship. Monthly missionary prayer meetings were commenced in the different churches, and were largely attended. A dispensary, opened by Dr Davidson, impressed the natives with the benevolent aims of the mission. The foundation stone of an hospital was laid by the Prime Minister in the beginning of 1864. The schools, too, from which, in the earlier years of the mission, such blessed fruit was reaped, were again attended by thousands of eager pupils.

The great want was suitable buildings in which the Christians might hold their meetings. While detained at Mauritius, Mr Ellis had, by anticipation, written to the King expressing the hope that the places where the Christians were put to death might not be built upon until he had had an opportunity of judging as to their suitableness as sites for memorial churches. To the wish thus

expressed the King and the Government readily acceded. In response to an appeal afterwards addressed by Mr Ellis to the Directors, the munificent sum of £13,000 was subscribed. In due time the boundaries of the land were fixed, title-deeds were executed, and the building of the churches was proceeded with. Referring to the operations at one of these churches, Mr Ellis thus writes: "Going down to Ambatonakanga early one morning, I was delighted to find nearly the whole congregation at work, masters and slaves digging down the hillocks and levelling the ground which had been obtained, women and children carrying the earth, stones, and rubbish in baskets on their heads, while the preachers were superintending and encouraging them, and singing for joy." This church, capable of accommodating nearly 1500, was opened early in 1867. It was a great occasion, and excited much interest among the heathen.

The year 1868 witnessed further changes. The health of Rasoherina gradually declined, and on 1st April she died. A conspiracy to change the dynasty having been defeated, her younger sister Romomo succeeded to the throne, and took the name of Ranavalona. At her coronation 300,000 gathered at the capital. "She took her seat beneath the canopy, on the front of which was inscribed, in shining letters, the Malagasy words, signifying 'Glory be to God;' on the other sides, 'Goodwill among men,' 'On earth peace,' and 'God shall be with us.' On one hand of Her Majesty stood a small table with the crown, and on the other a small table bearing the handsome Bible sent to her predecessor by the British and Foreign Bible Society. In her address to the representatives of the nation, in regard to the praying, the Queen said, 'It is not enforced, and it is not forbidden, for God made you.'" Four things impressed one of the native pastors in connection with the coronation: (1.) "The absence of idols and priests; (2.) The mottoes on

the canopy; (3.) The Bible by the side of the Queen; and (4.) The clear, distinct proclamation of religious liberty."

The beautiful church in the capital, erected close to the spot where Rasalama, the first Christian martyr, had suffered, was opened for public worship on 17th November 1868, when the Queen, "who seemed to share her people's joy," was present. At the close of that year there were 12 English agents, of whom 8 were ordained ministers, 20 native pastors, 532 native preachers and teachers, 37,112 adherents to Christianity, and 7066 communicants.

At the annual festival of the Malagasy new year (1869), to which native Christians and the English with other guests were invited, and at which there was neither idol, priest, nor recognition of the gods of her ancestors, the Queen said, "This is what I have to say to you, my people. I have brought my kingdom to lean upon God, and I expect you, one and all, to be wise and just, and to walk in the ways of God." On the 21st February the Queen and Rainilaiarivony, the Prime Minister, were baptised by the native pastor, Andriambelo, in presence of the high officers, judges, nobles, and preachers from each of the city churches. As Mr Ellis records, "Well might the Christians weep for sympathy, thankfulness, and joy." Four months later they publicly partook of the Lord's Supper. Rainilaiarivony is a remarkable man, and has continued ever since his baptism to exercise his powerful influence in behalf of Christianity.

More remarkable still was the burning in the same year of the national idols, as communicated to Mr Ellis by the Prime Minister. It was brought about in this way: When the idol-keepers came *in their official capacity* to offer their allegiance, it was declined in that form by the Queen. "She would welcome them," she said, "as her subjects, but as *idol-keepers* she would have nothing

to do with them. These idols," she added, "were not her idols." The idol-keepers, who had been deprived of their privileges, made a last desperate attempt to be restored to their position. Having pled their cause before the Queen, she summoned together a large number of the officers and heads of the people, to whom she said, "I shall not lean upon, nor trust again in the idols, for they are blocks of wood, but upon God and Jesus Christ do I now lean or trust." In reply, the people requested the Queen to summon a Kebary, or General Assembly, to cause all the idols of the people to be burned. The Queen said, "That would please me. I have no desire that there should be idols any more in my kingdom. Nevertheless, I do not force or compel you, my people." Then agreed the people there before the Queen to the burning of all the idols in Madagascar; and the Queen, consenting, rejoiced. And on the same day the Queen sent officers to burn all the idols of the Queen. And they were all burned, and some of the people burned theirs. Such is the account of this wonderful transaction, as given in the simple language of the Prime Minister. Within a few days thereafter might be seen, in every large village and town throughout the province of Imerina, a small heap of ashes, the only remaining token of the once famous *Sampy*. The 126th Psalm might have been appropriately sung on the occasion:—

"When Sion's bondage God turn'd back,
As men that dream'd were we.
Then fill'd with laughter was our mouth,
Our tongue with melody:
They 'mong the heathen said, The Lord
Great things for them hath wrought.
The Lord hath done great things for us,
Whence joy to us is brought."

The destruction of the idols was nothing short of a religious revolution, and the marvellous thing in connec-

tion with it is that it was accomplished quietly, and with the cordial assent of the great mass of the people. The leaven had been long silently working which had prepared them for the mighty change. And although the Queen was the more immediate agent in bringing it about, all felt that there was an unseen hand guiding the movement. "Never before were whole villages seen to erect a house of prayer, and meet Sabbath after Sabbath without one man to instruct them, looking up with a longing eye to God whom they have come to know, asking Him to show them how to pray."

Important reforms followed. In particular, a law was passed putting an end to all official duty on the Sabbath. Another law directed that Sunday markets be henceforth held on some other day of the week. "In some places, the outward observance of the Sabbath is the result of pressure on the part of government officials, rather than the spontaneous expression of the religiousness of the people. . . . In Antananarivo and the surrounding villages, no pressure whatever is brought to bear upon the people beyond that of public opinion and genial example, and yet in no part of the country is the Sabbath more strictly observed."

The influence of the Christian faith was felt far and wide, so that, "even among the forests of Tanala (in the southern part of the island) the noble Princess Ittovana declared herself a Christian." This progress was, no doubt, in large measure owing to the example set by the Queen and the nobles. But there is as little doubt that much of it was also the result of the wide-spread and profound impression produced by the teaching, and the consistent and heroic conduct of the martyrs.

The narrative of the persecutions abounds in remarkable cases of conversion. Mr Ellis, for example, states that at a public dinner to which he was invited by the Queen on the occasion of his visit to the capital in 1856,

he "was seated beside the judge who had examined and condemned the Christians at Analakely in the fearful persecution in 1849, a sort of Malagasy Judge Jeffries of that bloody assize, whose name struck terror into the minds of the Christians of Madagascar," and that this same man in 1869 "had become a believer in Christ, and was one of a class who had been four months under regular instruction, preparatory to a declaration of his faith in the Redeemer."

Mention has already been made of Prince Ramonja. He had early identified himself with the Christians, and had suffered much on account of his steadfastness. He had aided many of them in effecting their escape, and had provided for the shelter and accommodation, as well as the means of subsistence for many more. In consequence, he repeatedly incurred the Queen's displeasure, and had been for some time reduced to the grade of a common soldier, in which capacity he was subjected to unusual hardships. This excellent prince was always spoken of by the Christians as "a wise and faithful friend, and one who loves the Lord Jesus Christ." No one has left behind him a more fragrant memory than he.

The organisation of congregations, the examination of candidates, the erection of churches, the establishment of schools, and other duties taxed to the utmost the energies of the missionaries. Having represented the difficulties of their position to the Society, the late Dr Mullens records that "the conviction grew that nothing would suffice for the accomplishment of our purpose, nothing would supply all missing links and make co-operation complete, but that two or three of the directors should proceed to the island, and that the missionaries and these directors, as 'friends in council,' should together shape the new scheme which the enlarged mission imperatively required." Dr Mullens and the Rev. John Pillans, of Camberwell, accordingly proceeded to Mada-

gascar in 1873, where they remained for a year, visiting the various provinces, and gathering as they went from place to place most valuable information; holding friendly intercourse with the authorities, as well as with the missionaries, native pastors, preachers, teachers, and churches; consulting with the missionaries as to measures for the well-being of the newly-formed churches, for the extension of the mission, and for the most economical and practically useful distribution of the staff; counselling, encouraging, and stimulating the Christians in regard to their conduct as professed followers of Christ; and in other ways turning their visit to good account. The visit of two such deputies, extending as it did over such a lengthened period, could not fail with the Divine blessing to have some corresponding practical outcome. It proved a source of unmingled satisfaction and joy to all concerned.

The Report of the mission for 1878 refers to the moral and social progress of the Malagasy people. The churches had been severely tried during the year by the prevalence of an epidemic of fever which broke out along the northern borders of Imerina and other districts. In several places both churches and schools were for some time closed. Many of the more ignorant of the people, and some even of the church members, in their despair went back to their old heathen customs, alleging that the disease from which they were suffering was on account of "the praying," and that it was the curse of Ranavalona I. that had come upon them for changing the religion and customs of their ancestors. In defiance of the law, the *tangena* ordeal was revived, especially at Ambohimalaza, and several persons, it is believed, died in consequence. Government, however, took energetic measures to punish the offenders, and to prevent a repetition of the offence. These apparently backward movements, while they caused for the time much regret and anxiety, were

the winnowing process by which a portion of the chaff was thrown off from the native churches. The bulk of the Christians remained steadfast; and the preachers and teachers for the most part displayed a self-denying and praiseworthy devotion in ministering to the sick and suffering.

The same Report refers to the opening of a Royal Hospital by the Queen in presence of the high officers of state; to certain radical law reforms, with a view especially to put an end to an extensive system of bribery; to the steady increase in the number of Christian workers, and the elevation of the standard of their character and qualifications; to the rapid extension of chapel building, and the readiness of the Christians to contribute thereto; and to the progress of education, and, in connection therewith, the appointment by the Government of an Inspector of Schools.

In response to an appeal by the Bishop of Mauritius, who had been in friendly conference on the subject with Mr Ellis, the *Church Missionary Society* resolved, in 1863, to commence a mission on the north-east coast of Madagascar, then wholly unoccupied. Two missionaries were sent out, and in the following year settled in the town of Vohemare. The Governor of the district, being a Christian, they entered hopefully on their work. But owing to its isolated position the missionaries concluded that it was not a suitable basis for a mission. The result was that the seat of the mission was transferred in 1866 to Andevorante, about seventy miles south of Tamatave. The work was carried on encouragingly until 1874, when it was reluctantly abandoned. The cause is thus stated: "The consecration of a Bishop for Madagascar by the Scotch Episcopal Church, and the announcement of his intention to commence missionary operations on a large scale at the capital, have, in the judgment of the committee, rendered it impossible for the Church Missionary

Society to continue its labours in the island without being implicated in difficulties which it is most important to avoid." Accordingly, being earnestly desirous to adhere to the principle of non-interference with the work of other Protestant Societies, they withdrew altogether from the island in the year mentioned. At that time, there were 300 native Christians, 50 communicants, and 102 pupils in the five schools.

The seed sown at Vohemare bore fruit in the conversion of two Malagasy. They became evangelists, and by their zealous efforts a congregation was gathered, and a little church erected. Such, indeed, had been their success that when visited by one of the missionaries in 1871, he found congregations of 200 or more both at Vohemare and at another place three days' journey south.

The *Propagation Society* commenced operations at Tamatave in 1864. In the following year the Rev. Mr Hey, the missionary at that station, suggested the occupation of the capital by the Society. Some months later we find the Bishop of Mauritius, after referring to the probability of converts being gathered in from among the Hova officers and traders, asking in view of their return to Antananarivo, "Is it possible that anything so ungenerous, unfriendly, and unjust, could be proposed as the permanent exclusion from the capital of Madagascar of the ministrations of the Church of England for those who had been converted to the faith of Christ by her devoted missionaries?" And, in 1868, the Society's Report states that "until Madagascar becomes the residence of a bishop of our Church, our mission work must of necessity be incomplete, to say the least of it."

A society which systematically ignores the principle of non-interference with the labours of other societies was not likely to be turned aside from a project upon which it had set its heart. Rather than extend the work by

sending missionaries "to preach the Gospel in the regions beyond," it preferred to enter "another man's line of things, made ready to its hand," even although confusion among the converts should be thereby introduced. And, accordingly, in spite of earnest and repeated remonstrances by the London and Church Missionary Societies, and in flagrant disregard of the published views of the Archbishop of Canterbury, to which reference has already been made (see page 207), the Rev. R. K. Kestell-Cornish was, on 2d February 1874, consecrated Missionary Bishop for Madagascar, with his headquarters as arranged at the capital—a step which may fitly be characterised as "ungenerous, unfriendly, and unjust," towards a society that was in occupation of the field, and that had done such noble work. The ceremony was performed in St John's Episcopal Church, Edinburgh, the consecrating prelates being the Bishops of the Scotch Episcopal Churches in Edinburgh, Glasgow, Aberdeen, and Brechin. The bishop and his party reached Antananarivo in October of the same year. Besides church and schools, the mission maintains a college for the training of a native ministry, an hospital, and a printing-press. The main strength of the mission, and its hope for the future, is concentrated on the college, which is well supplied with students. It was expected that its four first students would be ordained deacons during the present year. The Church Missionary Society's stations at Andevorante and Vohemare were reoccupied by the Propagation Society, and the operations of the mission have been extended to other places. The success of the mission in the country, it is said, "consists as much in impairing the work of others, as in advancing their own."

The *Norwegian Mission* entered the field in 1867, and for several years confined its labours to North Betsileo, beyond the line of the Imerina valleys, and south-west from the grand Ankavat mountains, rising

to a height of 8000 feet. In 1871, operations were commenced in the capital. The mission there includes a representative church, a theological seminary, a medical dispensary, a central school, and two asylums, one for boys and one for girls. A few years later, it extended its sphere of labour in the direction of South Betsileo, a district already partially occupied by the London Missionary Society. The church members number about 1400; average attendance at church about 12,000; pupils in the schools between 6000 and 7000; and native teachers and preachers upwards of 150. The various stations are superintended by missionaries trained in the evangelical school of the Norwegian Lutheran Church.

After the opening of the country to missionary effort, the *Society of Friends* in England sent liberal aid in furtherance of the London Society's educational work. In 1867, agents of the society from America and England commenced operations in the capital, which have since been extended to the Sakalava country, due west. Their field of labours embraces a district of country 70 miles in length, and 35 in its greatest breadth. This district now comprises 118 congregations, with a membership of about 3500, and an attendance of not less than 26,000. One of the large churches in the metropolis was placed under the care of the mission. From the outset the mission has been largely educational in its character. There are 90 schools, with about 3000 scholars, and a training school, the students being chiefly drawn from the country districts. The Friends have devoted much attention to the production of a wholesome literature.

The MEDICAL MISSION in the capital which till recently was under Dr Andrew Davidson, has also done most admirable service. The three missions thus briefly referred to, work in complete harmony with the mission of the London Society.

FRENCH JESUITS found their way, as might have been anticipated, into Madagascar in 1862. Having gained a footing on the island, they have latterly been "claiming valuable property, dictating to the provincial officers, binding and flogging Protestant teachers, breaking up schools, interrupting Sabbath worship, and causing great excitement among the people. It looks like a plan to do in Madagascar what French priests and French brandy did in Tahiti, and to complicate the government, so that there will be a pretext for French interference and a protectorate." The Protestant schools and congregations in the Betsileo province especially have suffered much during the last few years from the intrigues of the priests. The Popish mission in that province at the close of 1880 embraced nine priests, six lay brothers, four sisters, between twenty and thirty chapels, and about 1200 scholars. Antananarivo, Tamatave, and Fianarantsoa, are the three chief centres of operation.

It may be well to emphasize a few facts. Foremost among these is the illustration afforded of THE POWER of the DIVINE WORD. When all the foreign missionaries were compelled to leave the island, the Christians, then comparatively few in number, were left with a limited supply of copies of the Word of God, or portions of it, in their possession. By these they were instructed in Divine things, nerved for the endurance of their great sufferings, and comforted under them in a manner and to an extent such as greatly to impress heathen onlookers. And how they prized that Word! Mr Ellis states that "no memorials of the persecutions in Madagascar were more deeply affecting than some of these fragments of Scripture, worn, rent, fragile, and soiled by the dust of the earth, or the smoke in the thatch, at times when they had been concealed, yet most carefully mended by drawing the rent pages together with fibres of bark, or having the margin of the leaves covered over with stronger

paper." It may be mentioned in this connection that 20,000 copies of a shilling edition of the Bible, published by the British and Foreign Bible Society, and sent out in 1874, were all but entirely exhausted by the close of 1880.

The SPIRIT MANIFESTED by the CHRISTIANS in the midst of their trials is also deserving of special remark. No one ever heard from them any expression of regret that they had been called to suffer so much on account of the profession of their faith in Christ, or of vindictive feeling towards their persecutors. They cherished, on the contrary, a spirit of thankfulness to God for grace received, and of sympathy for such as were greater sufferers than themselves. They strove to maintain a conscience void of offence toward God and toward men; while to each other they were drawn by the closest bonds of Christian brotherhood.

It is important to observe further that THE FOUNDATIONS of THE WORK were LAID in the SCHOOL—in the Christian education of the young. Thus we find one of the missionaries writing, "The mission had always been distinguished by the efficiency of its educational efforts, and much of the success attending the missionary work has been instrumentally attained by the ability and industry with which, in early years, this part of the work had been prosecuted." The hope is indulged that a Compulsory Elementary Education Act may be introduced shortly by the Government. Such a measure could not fail to be attended with the best results.

When the missionaries were permitted to return to the island in 1862, they found 25 congregations, with 740 members and 7000 adherents. Now, there are "1142 congregations, with which are associated 604 native pastors, 124 evangelists, 4134 native preachers, 71,585 church members, and 244,197 native adherents, which, together, have raised, within the last ten years, for the

evangelization of the country and general mission work, the sum of about £40,000." There are 862 elementary schools, containing 43,904 scholars. The COLLEGE at Antananarivo, in connection with the London Missionary Society, commenced in 1869, and since 1876 open to lay as well as ministerial students—for whose accommodation a noble building is being erected—has in it some 40 students, of whom 29 are ministerial and 11 are secular. No fewer than 109 ministerial students have been sent forth from it, "of whom 77 are now labouring in connection with the mission, in addition to 10 others, who, after six years' faithful service as evangelists, have been called to occupy important positions in the Government. Thirteen secular students also finished their course of study at the close of last session, and are to be employed in the service of the State." The NORMAL SCHOOL for the training of teachers, established about the same time, contains 95 students, besides 176 in the school department.

It is needful to add, that although Antananarivo and the portion of the central province in the more immediate neighbourhood of the capital are, to a large extent, Christianised, and other places partially so in the remoter districts of Imerina and in the other provinces of Madagascar, heathenism and superstition for the most part still prevail: many indeed, it is said, have never even heard the glad tidings of salvation.

EASTERN POLYNESIA.

I.—MISSIONS TO THE GEORGIAN AND SOCIETY ISLANDS.

THE publication of the Voyages of Captain Cook and others, towards the latter end of last century, excited considerable interest in the inhabitants of the numerous and beautiful islands which stud the Southern Pacific, the waters of which cover an expanse from north to south of upwards of 5000 miles, and from east to west of nearly 4000 miles.

The chief interest of the work, in the earlier years of the Mission, centres around TAHITI, the principal island of the Georgian group. It has a circumference of 108 miles, and, from the exceeding beauty of its scenery, has been called the "Queen of the Pacific Ocean."

The traditions of the Tahitians respecting the origin of the world and of the human race were, previous to the introduction of Christianity, very numerous, and, in some instances, contradictory. One of these traditions was to the effect that "all the islands were formerly united in one large continent, which the gods in anger destroyed, scattering in the ocean the fragments, of which Tahiti is one of the largest;" while "others ascribed their formation to Taaroa (the principal deity and the creator of the world), who is said to have laboured so hard in the work of creation, that the profuse perspiration induced thereby

filled up the hollows and formed the sea." Different opinions have been expressed as to when and from what source the islands were first peopled. It seems undoubted, however, that they may justly claim a remote antiquity.

Some idea may be formed of the condition in which the inhabitants not only of Tahiti, but of all the islands of the Southern Pacific were then sunk if we consider the universal prevalence of treachery, licentiousness, polygamy, and other nameless abominations; of infanticide, human sacrifices, cannibalism, massacres, immolations, self-inflicted mutilations, and degradation of the female sex; of the frequent and desolating wars, with the use otherwise of spear, and club, and poisoned arrow; of idolatry, polytheism, demon-worship, fabulous and absurd mythology, &c. Heber might have found that in these islands, no less than in Ceylon's isle—

> "Every prospect pleases,
> And only man is vile."

The Countess-Dowager of Huntingdon was so desirous that the Gospel should be conveyed to the inhabitants of the South Sea Islands, that she left it with Dr Haweis, as her dying request, that he would endeavour to carry out the project. Accordingly, when in 1795, the London Missionary Society was formed, the Directors, on the earnest representation of that eminent divine, selected these islands as their first field of labour.

When the necessary arrangements were completed, the missionary band, numbering thirty individuals in all, embarked on 10th August 1796, in the *Duff*, which had been purchased to convey them to their respective destinations. They took their final departure from Portsmouth on the 23rd September following. They had as their leader Captain James Wilson, who, after an honourable career in the service of the East India Company,

generously undertook to conduct the expedition. Under his careful leadership they arrived safely at Tahiti early in the following March, and received a kindly welcome from Pomare and his Queen. The King not only gave them a large house for their accommodation, but readily, and in an official manner, ceded to them the whole district of Matavai, in which their habitation was situated, although it afterwards appeared there was no intention of permanently alienating it from the King or Chief to whom it belonged.

Some of the missionary party having been thus comfortably settled at Tahiti, the *Duff* again set sail for Tonga, in the Friendly Islands, where ten of the party were landed. Several of the Marquesan islands were afterwards surveyed, and a missionary was left to initiate the work there.

The missionaries in Tahiti set themselves without delay to a diligent study of the language, which at that time was altogether oral, there being in existence neither alphabet, spelling-book, grammar, nor dictionary. Its acquisition was in these circumstances a most formidable undertaking, the desired information being often obtained from the natives by gestures, signs, and other means. In their efforts to master it, they were aided not a little by the loquacity which was one of the characteristics of the Tahitians.

During the first few years little was accomplished. The missionaries were often much discouraged by the difficulty experienced in acquiring the language. The mission staff was considerably reduced by departures from the island caused by a not unnatural fear for their safety, and by the murder of one of their number under peculiarly distressing circumstances. Such efforts as they were able to put forth were frequently interrupted by intestine and bloody feuds. Their motives were misunderstood by the natives, whose minds were prejudiced by

most unfounded reports spread by ungodly and profligate seamen, who from time to time visited the island. Let it be remembered also that for upwards of four years from the date of their arrival, they had heard but once from England; and that after waiting long in expectation of a second visit from the *Duff*, and indulging pleasing anticipations in connection therewith, they received about the same time information of the capture of that ship by a French privateer, and of the murder of three of the missionaries in the Friendly Islands, along with the total destruction of the Tonga Mission; and it will be seen that the position of the missionaries in Tahiti among a savage people was trying and perilous in the extreme. At length, in July 1801, the mission staff was cheered by the arrival of eight missionaries from England.

Hitherto the missionaries had not been able to do anything directly in the way of preaching to the natives. Early in 1802, however, a beginning was made not only at the station, but in the course of a tour through the island undertaken by two of their number. Later in the year another tour was made, a hospitable reception being for the most part accorded to them. About the same time, a voyage was made to the neighbouring island of Eimeo.

In September 1803, Pomare died suddenly, while in a canoe. Originally only chief of a district in the island, he had, by his own energies, and with the aid derived from intercourse with foreigners, succeeded in raising himself to the position of supreme authority. From the first he treated the mission families with uniform kindness, though their message was to the last regarded with the utmost aversion. He was succeeded by his son Otu, who afterwards assumed the name of Pomare, which has ever since been the regal name in Tahiti. A time of peace followed, during which the missionaries were inde-

fatigable in their efforts, especially in the religious instruction of the young. This had been carried on chiefly by means of a short catechism, which the children committed to memory.

This catechism was, early in 1805, enlarged, and shortly after the Tahitian alphabet, in Roman characters, was completed. It was a long time, however, before a single native could be induced to learn it. A spelling book, prepared in 1807, was sent to England, where it was printed, and afterwards transmitted to Tahiti.

In May of the last-mentioned year the mission was strengthened by the arrival of a medical missionary. But some months later it had to mourn the death of Mr Jefferson, one of the first missionary band, whose high Christian character and missionary zeal gained for him the most important position among his brethren.

The prospects of the Mission now became gloomy in the extreme. The inferior chiefs, headed by the King's Prime Minister, who was also a powerful chief and successful warrior, rose in rebellion against Pomare. The married missionaries, with their wives and children, were urged by the King to secure their safety from the possible consequences of impending hostilities. This they did by going on board a vessel from Port Jackson, then in the harbour. On the following day they arrived at the island of Huahine, where they were hospitably received by chiefs and people. Six weeks afterwards Pomare was defeated in an engagement with the rebels. The missionaries who remained in Tahiti, having no longer any security for their lives, fled to Eimeo, and were followed by the King. Three of their number shortly after joined their brethren at Huahine. But the aspect of affairs was so unpromising that, with the exception of Hayward, who remained at Huahine, and Nott, who still resided with the King at Eimeo, all the other missionaries, in October 1809, with sorrowful hearts, took their departure for Port

Jackson. The seed sown in tears on Tahitian soil during the previous twelve years, though trodden under the feet of merciless foes, was to be reaped in joy. But as yet not a single native had received any spiritual benefit from the instructions of the missionaries.

In 1811, the missionaries who had gone to Port Jackson returned to Eimeo, and were warmly welcomed by Pomare, who was now favourably impressed with the truths of the Bible. Much of his time was spent in earnest inquiry about the true God, and the way of salvation through Jesus Christ. Public worship had been established, and a school had been opened on that island. The first step of a more decisive nature, which gave promise of the approaching dawn, occurred in June 1812, when Pomare publicly professed his belief in the true God, and intimated his desire to be baptised. Evidence of his sincerity was not awanting. He had for sometime shown his contempt for the idols of his ancestors. Having been presented on one occasion with a turtle, which, being held sacred, was always dressed with sacred fire in the temple, and offered in part to the idol, the King ordered it to be baked, and served up at the next repast. This was accordingly done, and "the people of the King's household stood in mute expectation of some fearful visitation of the god's anger as soon as he should touch a morsel of the fish," he having "committed, as they imagined, an act of daring impiety." But as no such result followed they were greatly impressed, and the influence of idolatry on their minds was to some extent weakened.

Pomare proposed to erect a large and substantial building for the worship of God. The missionaries suggested delay both on account of the rumours of war and the temporary nature of their residence on Eimeo, to which he replied, "No, let us not mind these things; let it be built."

Events now occurred which led to a crisis. Two chiefs arrived from Tahiti to invite Pomare to return to resume his government, promising an amicable adjustment of existing differences. He responded to the invitation, and was followed by a large retinue of the chiefs and people from the Leeward islands. His anticipations were not realised, at least to the extent promised. Nevertheless, he remained in Tahiti, his mind alternating between fear and hope. Hearing of Pomare's endeavours to enlighten the minds of his subjects, and of an earnest spirit of inquiry having been awakened among the inhabitants of Tahiti, the missionaries deputed two of their number, Messrs Scott and Hayward, to sail over to the island, and "ascertain the nature and extent of the desire which had been excited." They were not left long in doubt. At early dawn on the morning following the day of their arrival, having retired to the bushes near their lodgings for meditation and secret prayer, one of them heard a voice at no great distance from his retreat —"not in the lively tone of conversation, but solemn as devotion, or pathetic as the voice of lamentation and supplication." It was the voice of importunate prayer; and as no native of Tahiti had ever before been known to pray to any but his idols, we are not surprised to learn that "tears of joy started from the missionary's gladdened eye, and rolled in swift succession down his cheeks." The native, whose name was Oito (afterwards called Petero), was soon sought out, and communicated the cheering intelligence, that he had been greatly helped in his inquiries by a native named Tuahine, who had for a long time lived with the missionaries; that he and Tuahine were in the habit of retiring to the sequestered valleys or shrubberies for conversation and prayer; and that they had been joined by several young men and boys. This little band had agreed to refrain from idol-worship and other evil practices. They also met for

prayer on Sabbath and at other times. They were the handful of corn on the top of the mountains, the fruit whereof was ere long to shake like Lebanon.

Messrs Scott and Hayward having completed a preaching tour of Tahiti, returned to Eimeo, taking with them Oito and Tuahine. Soon after, a similar spirit of inquiry began to manifest itself on the latter island; and on the 25th July 1813, the first place of worship erected there was opened. At the close of the service intimation was made of a meeting to be held the following morning for all who desired to renounce their false gods and evil customs, and to become disciples of the Lord Jesus. Forty natives attended, of whom thirty-one requested to have their names taken down. Eleven more were soon added, among whom were the young chief and the chief priest of Huahine, the latter long one of the main pillars of idolatry in that island. The young chief's father, the King of Huahine, became, a few months afterwards, a sincere convert, and "proved not only a father to the people, but a uniform and bright ornament to the religion of the cross."

Not less important was the action taken about the same time by Patii, the priest of the temple in Papetoai, the district in which the missionaries resided, and one of the most powerful priests in Eimeo. At the conclusion of a service conducted by Mr Nott at some distance from the settlement, Patii, who had been an attentive listener, accompanied the missionary along the beach homewards. On the way he opened his mind, and expressed his intention of publicly burning the idols under his care at a certain hour on the following day. The news seemed too good to be true, and Mr Nott expressed himself accordingly. "Don't be unbelieving," replied Patii, "wait till to-morrow, and you shall see." He was true to his word. At the appointed hour, aided by his friends, he collected a quantity of wood near the beach and

adjoining the national temple in which he had officiated. Shortly before sunset, in presence of the missionaries and a large concourse of natives who had heard of his intended daring act of impiety, he ordered his attendants to fire the pile. This done, he hastened to the temple, brought out the gods, tore off the sacred cloth which hid them from the gaze of vulgar eyes, "stripped them of their ornaments, which he cast into the fire, and then one by one threw the idols themselves into the crackling flames—sometimes pronouncing the name and pedigree of the idol, and expressing his own regret at having worshipped it—at others, calling upon the spectators to behold their inability even to help themselves." Patii, by his conduct on this occasion, dealt idolatry a blow from which it never recovered. Many, both in Eimeo and Tahiti, emboldened by his noble example, were led to burn their idols and destroy their temples. He continued a steady friend of the Mission, and was elected an office-bearer in the Church.

By the close of 1814, between 500 and 600 are believed to have renounced idol-worship and become professors of Christianity in the islands of Tahiti, Eimeo, Huahine, and Raiatea. The Christians were the objects of bitter persecutions, especially in Tahiti, where many of them "were plundered of their property, banished from their homes and their possessions; their houses were burnt, and they themselves hunted for sacrifices." It was a struggle between light and darkness. More than one Christian was offered in sacrifice to the gods merely because the unfortunate victim was a worshipper of the true God. Many more would have been cruelly massacred by the pagan chiefs had a carefully-laid plot of assassination not been providentially frustrated.

1815 is a memorable year in the annals of Tahiti. "The pagan chiefs sent messengers to the refugees in Eimeo, inviting them to return, and reoccupy the lands

they had deserted. . This invitation they accepted. . . . Pomare went over about the same time, formally to reinstate them in their hereditary possessions." He was accompanied by a large number of adherents, including Pomare-Vahine and Mahine, the chiefs of Eimeo and Huahine. But it turned out that the idolaters, while professing friendship, were at the same time secretly and actively concerting measures for their destruction.

On Sabbath, the 12th November, while Pomare and about 800 who had come from Eimeo were assembled for worship, the firing of muskets was heard. The cry of war re-echoed through the building. The service, which was conducted by a native teacher, however, was not concluded until a hymn had been sung, a portion of Scripture read, and prayer offered. Thereafter, all who were unarmed repaired to their tents, and having procured their weapons they were formed into two or three columns, and awaited the advance of their assailants. A fierce battle ensued, several being killed on both sides. For some time victory appeared to be on the side of the idolatrous forces, until they came into close conflict with the column under the command of Mahine and Pomare-Vahine. One of Mahine's men pierced the body of the commander-in-chief, who fell dying to the ground. A panic ensued through the ranks of the pagan army, as soon as it became known that their leader was dead. They fled precipitately to seek shelter in the mountains, leaving Pomare and the rest in possession of the field. Pomare strictly prohibited any of his warriors from pursuing those who had fled, and from appropriating the spoils of victory. His clemency had an astonishing effect on the minds of the vanquished. "Where," said they, "can the King have imbibed these new principles of humanity and forbearance? We have done everything in our power, by treachery, stratagem, and open force, to destroy him and his adherents; and yet, when the power

was placed in his hands, victory on his side, we at his mercy, and his feet upon our necks, he has not only spared our lives, and the lives of our families, but has respected our houses and our property." On former occasions it was customary for the wives and children and aged relatives of the vanquished to be cruelly put to death.

Pomare, while carefully respecting life and personal property, ordered the destruction of the national temple, in which was deposited the great idol, Oro, the altars, and every appendage of idolatry they might find. This was accordingly done, the great idol—a carved log about six feet long—after being stripped of its sacred coverings and highly-valued ornaments, and its body thrown contemptuously on the ground, was borne away on the shoulders of the natives, and laid in triumph at the King's feet. The god on whom the Tahitians so long believed their destinies depended was soon after cut up for fuel! "Pomare was now, by the unanimous will of the people, reinstated on the throne of his father, and raised to the supreme authority in his dominions." Even the most zealous supporters of idolatry were now satisfied that "the gods that had deceived them were unworthy of their confidence, and should no longer be objects of respect or trust." They therefore "declared their determination to embrace the new religion, and to place themselves and their families under the direction of its precepts." Practical proof was soon given of their sincerity. "The family and district temples and altars, as well as those that were national were demolished. . . . And in a very short time there was not one professed idolator remaining. . . . Aged chiefs, and priests, and warriors, with their spelling-books in their hands, might be seen sitting on the benches in the schools, side by side, perhaps, by some smiling little boy or girl, by whom they were now taught the use of letters. Others might often be seen employed in pulling down the

houses of their idols, and erecting temples for the worship of the Prince of Peace."

Nor was this remarkable movement confined to these and the other islands of the Georgian group. "Tamatoa, the King of Raiatea, shortly after his return from Tahiti, publicly renounced idol-worship, and declared himself a believer in Jehovah and Jesus Christ. Many of the chiefs and a number of the people followed his example." In Huahine, "idol-worship . . . was discontinued. The temples were demolished, and the gods committed to the flames." The same thing happened in other islands. Indeed, "the profession of Christianity became general throughout the whole of the Society Islands." The change on the whole aspect of society throughout both these groups of islands was soon apparent. It was nothing short of a moral and spiritual transformation. The natives, as Mr Ellis records, were astonished at themselves, and were a wonder to all who beheld them. The change was especially marked in the case of the *Areois*, a native society of strolling players, whose shameless and demoralising exhibitions of folly and vice had proved a serious hindrance to the efforts of the missionaries. The institution was entirely broken up; many of its members early embraced Christianity, and were distinguished for their steadfastness and zeal. From among their number also the mission obtained not a few of its most efficient and successful teachers and preachers.

It is not surprising that in view of such an unexpected and complete overthrow of idolatry in Tahiti and Eimeo, and the happy results flowing therefrom, the feelings of the missionaries should be those of wonder and grateful praise. Theirs was the joy of harvest. It had been their great privilege, in the midst of almost overwhelming difficulties—

" High on the pagan hills where Satan sat
Encamped, and o'er the subject kingdoms threw
Perpetual night, to plant Immanuel's cross,
The ensign of the Gospel, blazing round
Immortal truth."

II.—ELLIS AND WILLIAMS.

THE circumstances which issued so unexpectedly in the destruction of the idols and idolatrous altars and temples throughout the Georgian and Society Islands have already been adverted to. But although Christianity had thus triumphed over a rampant heathenism, very much yet remained to be done. The work indeed had only commenced. There were deeply rooted prejudices and superstitions to be uprooted. The profound ignorance which enshrouded the minds of the people had to be removed. The more earnest spirits among them needed to be directed in their inquiries about the way of salvation. Churches had to be organised and built up; and schools to be established and taught. There were Christian agents to be trained, and a Christian literature to be provided.

Much Christian wisdom was needed to meet the new state of things that had arisen; and while all honour in this connection is due to the noble band of missionaries then in the field, we cannot but regard it as a happy circumstance that their hands were strengthened soon after the marvellous events that had taken place by the arrival of two men with whose names the missions in the Southern Pacific have since been in an eminent degree associated. We refer to the Rev. William Ellis, and the Rev. John Williams, the former of whom arrived on 16th February, and the latter on 17th November 1817. Ellis records the intense satisfaction he felt on finding the re-

ports of the change in the minds of the people in regard to Christianity fully confirmed. He refers also to the evident emotions of delight with which his arrival was greeted by both chiefs and people, the salutation of one of them making an indelible impression on his mind. It was in these words, "Blessing on you from God; peace to you in coming here. On account of the love of God are you come." The first Sabbath which Ellis spent in Tahiti afforded him unmingled delight. He was especially interested in the large gatherings of the natives, beginning with a meeting for prayer at sunrise; in the cleanliness of their persons, and the neatness of their apparel, the dress of the females being remarkably modest and becoming; in their thoughtful or happy countenances, and in the reverential attention with which they listened to or joined in the services. On succeeding Sabbaths, he visited a number of the chiefs at their own houses, and usually found them either reading together, or conversing on the contents of their books, or on some religious subject. In one instance, "the household were about to kneel down for prayer" when he entered. He joined them, "and several of the petitions which the chief offered up to God, appeared, when interpreted, remarkably appropriate and expressive."

Ellis having learned the art of printing, had taken out with him a printing press and types. The press was set up at Afareaitu on the eastern side of Eimeo. He was aided in this work by Messrs Davies and Crook, the latter of whom had been originally stationed in the Marquesas. At this new station, besides the dwelling for the missionaries, and the printing office, a spacious chapel and a large school were erected. The printing press excited the curiosity of the natives to an astonishing degree. In June 1817 operations were commenced, the king, by special request, and with the greatest delight, setting up the alphabet and the first page of a spelling-

book. On the sheet being thrown off, Pomare looked at it with attentive admiration, and then handed it to one of his chiefs, after which it was shown to the crowd of natives outside, "who, when they saw it, raised one general shout of astonishment and joy." There were printed in succession 2600 copies of the spelling-book, 2300 copies of the Tahitian Catechism, a collection of texts or extracts from Scripture, and 3000 copies of St Luke's Gospel. The utmost difficulty was experienced in meeting the demand for the books. One illustration will suffice to show the eagerness of the natives to obtain them. Ellis states that one evening, about sunset, a canoe from Tahiti with five men arrived. They landed on the beach, lowered their sail, and drawing their canoe on the sand, hastened to his dwelling. He met them at the door, and inquired their errand. "Luke, or, the word of Luke," was the simultaneous reply, accompanied with the exhibition of bamboo-canes, filled with cocoa-nut oil, which they held up in their hands, and had brought as payment for the copies required. There being none ready, they were promised them on the following day, and meantime were advised to go and lodge overnight with some friend in the village. On looking out of his window about daybreak, Ellis saw the five men lying on the ground on the outside of his house. He hastened out, and learned that they had been there all night. On inquiring why they had not gone to lodge, as recommended, their answer was, "We were afraid that, had we gone away, some one might have come before us this morning, and have taken what books you had to spare, and then we should have been obliged to return without any; therefore, after you left us last night, we determined not to go away till we had procured the books." The sheets were soon put together. Each was furnished with a copy, two additional copies being also paid for, one for a mother, and the other for a sister. Each wrapped his book up in a

piece of white native cloth, and put it in his breast. Wishing Mr Ellis good morning, and without, it is believed, eating or drinking, or calling on any one, they launched their canoe, hoisted their sail, and with joy steered to their own island. The mission press proved an incalculable blessing to the islands.

During 1817, the mission was reinforced by seven other missionaries (including Mr Williams) and their wives from England. In consequence, arrangements were made for the re-occupation of Matavai, the original station in Tahiti, and Mr Wilson, one of the earlier missionaries, accordingly resumed his labours there early in 1818, he being soon after joined by Mr Darling. It was also arranged to establish a mission in the Society, or Leeward Islands. Messrs Ellis, Davies, Williams, and Orsmond were separated for this work, and reached Huahine, the most windward of the Society group, on 20th June 1818. This island had been visited many years before by Mr Nott; and after being expelled from Tahiti in 1808, the missionaries took refuge in it for several months. Mahine, the King of Huahine, following the example set in Tahiti and Eimeo, had caused the idols to be burned, the temples to be demolished, the ceremonies and worship connected therewith to be discontinued, and various cruel practices and degrading vices to be abolished. The soil was thus so far prepared.

Shortly after, Tamatoa, the King of Raiatea, with his brother, and a number of chiefs from Raiatea, Tahaa, and Borabora, arrived at Huahine, and were urgent that some of the missionaries should at once remove to their islands. In compliance with their earnest desire, Messrs Williams and Threlkeld accompanied Tamatoa to Raiatea, from its extent and geographical position the most important island of the leeward group. It continued to be the home and principal field of labour of the devoted Williams.

It is worthy of notice that from the outset the missionaries were fully alive to the necessity of impressing the minds of the converts with the duty of both maintaining and extending the Gospel. And the plan of forming an Auxiliary Missionary Society having commended itself to them, and been approved by the king and several of the leading chiefs, the 13th May 1818, being the anniversary of the parent institution in England, was fixed for the formation of the Native Society. It was a great occasion. The place of meeting was Papetoai, in Eimeo. Prayer meetings were held at sunrise. The forenoon was appropriated to worship. In the afternoon, a great missionary meeting was held in a beautiful grove adjoining the chapel. After a brief and suitable discourse by Mr Nott, Pomare delivered a stirring address, proposing the formation of the Society. "As he drew to the close, he intimated his wish that those who approved of the proposal he had made should lift up their right hands. Two or three thousand naked arms were simultaneously elevated from the multitude assembled under the cocoa-nut grove, presenting a spectacle no less imposing and affecting, than it was picturesque and new." The king and chiefs of Huahine attended this interesting gathering; and in a few months after their return, not wishing to be behind the Georgian group in their efforts to sustain and propagate the Gospel, they proposed the formation of a Society at Huahine, similar to the one established in Eimeo. The proposal was carried into effect on the 6th October of the same year, many from Raiatea, Mai, and Borabora being present.

Much attention was devoted by the South Sea missionaries to the industrial training of the natives. The results were in a marked degree gratifying. One testimony may here be cited. It is that of Captain Gambier, of H.M.S. *Dauntless*, and is all the more valuable that, as he himself states, he "had never felt any interest in the labours

of missionaries," and "was not only not prepossessed in favour of them, but was in a measure suspicious of their reports." After referring to Tahiti, Captain Gambier thus concludes his account of what he witnessed at Huahine in 1822: "Afterwards I walked out to the point forming the division between the two bays. When I had reached it, I sat down to enjoy the sensations created by the lovely scene before me. I cannot describe it; but it possessed charms independent of the beautiful scenery and rich vegetation. The blessings of Christianity were diffused amongst the fine people who inhabited it; a taste for industrial employment had taken deep root; a praiseworthy emulation to excel in the arts which contribute to their welfare and comfort had seized upon all, and, in consequence, civilisation was advancing with rapid strides." And yet only five or six years had elapsed since Huahine was sunk in all the depths of heathen degradation! Others, more recently, such as Admirals Fitzroy and Wilkes and Captain Erskine, and indeed, as stated in one of the London Missionary Society's reports, "the men of responsible position, in the navy or in trade, all tell one tale"—a uniform testimony to the moral and spiritual results of missionary labour. "It is the roving Englishman, who, even in Polynesia, finds himself under moral control, where he expected to be free, or some kidnapping captain, or Peruvian slaver, or colonial planter," who speaks bitterly against the Missions.

Besides the erection of houses, the natives were for some time engaged in raising spacious and substantial chapels on the different islands, all classes, from the king downwards, cheerfully assisting in the work. In particular, Pomare erected one at Papaoa, which, not inappropriately was termed the Cathedral of Tahiti. It was 712 feet long and 54 feet wide; had 36 massive cylindrical pillars of the bread-fruit tree to sustain the centre of the roof,

and 280 smaller ones around the sides and circular ends of the building, and contained no fewer than three pulpits, nearly 260 feet apart from each other. This immense building—the Royal Mission Chapel, as it was usually called—was opened on the 11th May 1819, when about 7000 natives gathered within its walls to hear three distinct sermons, from different texts, at the same time, the audience being about equally divided into groups around each preacher. The idea of such a building was novel, and originated entirely with the king. He had set his heart on carrying it out, notwithstanding that the missionaries represented to him that a smaller building would be more useful.

The first public baptism that occurred in the islands took place in the Royal Mission Chapel on 16th July 1819, Pomare being the individual to whom the rite was administered. There was an appropriateness in this, inasmuch as he was the first convert to Christianity in the island over which he ruled. Ellis, in referring to the fact that the king, along with others, had made a public profession of Christianity in 1813, and that the inhabitants generally of Tahiti and Eimeo embraced the Gospel in 1815, and those of the remaining group in 1816, explains that the delay in administering the ordinance "did not arise from any doubts in the minds of the missionaries as to the nature of the ordinance itself, the proper subjects of it, or the manner in which it was to be administered. It arose from a variety of circumstances (which he specifies), peculiar in their kind, local in their influence, and such as they could neither foresee nor control." Large numbers, both adults and children, as may well be imagined, were subsequently baptised, alike in the Georgian and in the Society Islands. The organisation of regularly constituted congregations followed.

Although Christianity had triumphed, and was generally professed throughout these islands, there were those

—chiefly young men—who manifested an ill-concealed dislike to the restraints which it imposed. This dislike became more pronounced after the adoption of a new code of laws which had been sanctioned at Tahiti, and was approved by the chiefs of Huahine at a public national assembly in May 1822. "Among other prohibitions, that of tatooing, or staining the body, was included. The simple act of marking the body was not a breach of the peace, but it was intimately connected with their former idolatry, always attended with the practice of abominable vices, and was on this account prohibited." At first those who persisted in indulging in the practice were simply admonished. A more flagrant breach of the enactment resulted in the trial of the offenders, and in their being sentenced to build a certain quantity of stonework on the margin of the sea. In former times such disobedience to the laws of the chiefs would probably have cost them their lives. A more formidable attempt to resist the application of the laws soon afterwards occurred. On this occasion the movement was headed by Taaroarii, the son and successor of the King of Huahine, and by the son and daughter of the King of Raiatea, and assumed the character of a rebellion, which, however, after some resistance, was soon subdued. The ringleaders, as in the former case, "were sentenced to public labour, and were sent to work in small parties, with police officers to attend them."

At the close of 1821, "the Mission and the nation experienced the heaviest bereavement that had occurred since the introduction of Christianity. This was the death of the King, Pomare II. . . . The prominent part he had taken in the abolition of idolatry, the zeal he had manifested in the establishment of Christianity, and the assistance he had rendered to the missionaries," caused his removal to be felt as a great public loss.

Reference has already been made to the formation of

Auxiliary Societies in the various islands, with a view to the support and extension of the Gospel. The Christianity of the natives was thus put to a practical test; and, to their credit be it said, they were not found wanting. Their first remittance to London in 1821, for example, amounted to nearly £1900. The Raiatean Society besides maintained at its own expense six native missionaries. The liberality thus early displayed has been continued to the present time. But even more important were the efforts made by these societies to evangelise the numerous still heathen islands.

Several attempts had been made to occupy the Marquesas, the most easterly group in Polynesia; but the conduct of the inhabitants was so ferociously turbulent and treacherous that Messrs Pritchard and Simpson, who visited the islands in 1829, found the establishment of a European mission impracticable. Notwithstanding, two native missionaries remained to prosecute their perilous and self-denying labours. In other cases these devoted native brethren met with much encouragement and success. Thus, Ellis mentions that "at the missionary anniversary held at Raiatea, in 1828, the King of Rarotoa, an island 700 miles distant, stood up, and in his native dialect, thanked the Raiatean Christians for sending the Gospel to his island, and delivering him and his people from the bondage of idolatry." And he adds, that "when Mr Williams sent a native missionary to the little island of Rurutu, and, within two months, was able to suspend its rejected idols upon the pillars of his church in Raiatea, he at once comprehended the greatness of the transaction. He saw that the problem of evangelising all Polynesia was solved. The native churches themselves could do the work; it was only a question of time. He evangelised Raratonga by native missionaries; he began the new mission in Samoa with such missionaries drawn from his own churches; and he was going westwards on

the same errand when he fell." Not a few of these devoted men were massacred while engaged in their evangelistic work. Their devotion was well illustrated when "out of twenty teachers who arrived in New Guinea as reinforcements in November 1878, four were from Raiatea, six from Raratonga, four from Niue, and six from the Loyalty Islands. They were eager to go on this mission, esteeming it a high honour 'to have been selected to bear the banner of the Cross in that difficult field.'"

The Hervey Islands, too, lying contiguously in a south-westerly direction from Tahiti, have been evangelised, Aitutaki having been occupied in 1821, Raratonga in 1823, Mangaia in 1824, and Penrhyn in 1849. The work was extended to the numerous Samoan group in 1836—all the islands of which were then in a state of barbarism, but are now professedly Christian, and in connection with which Dr Turner has rendered most valuable service, especially in the work of training teachers for Samoa and the numerous islands to the north. In regard to NIUE, the "Savage Island" of former days, lying midway between the two groups already referred to, the cheering fact is, that "of those now living who ten (now fourteen) years ago were leaders in all kinds of wickedness, nearly all are church members."

By the end of 1835, there were in Tahiti 2000 natives in Church fellowship. Hitherto it had met with no serious check in its onward progress. At length, a dark cloud overspread the horizon, and caused much anxiety and trouble. The record of it forms a sad chapter in the history of that island.

Previous to 1836, more than one attempt had been unsuccessfully made to introduce Popery into Tahiti. In that year two French Popish priests landed, under the protection of the American Consul. By presents and otherwise they endeavoured to gain the favour of the

Queen, and secure a settlement on the island. She, however, sternly refused their request, and rested not until they had been deported. Seven weeks later, one of the priests, with a change of comrade, returned in an American vessel, the captain of which, backed by the American Consul, insisted on landing them. But the Queen was inexorable. The case was reported to Louis Philippe, the King of the French. Reparation in the shape of a fine of £400 sterling was exacted, along with a humiliating apology. The Queen was concussed into compliance with these demands. Frigate after frigate from France appeared at intervals, "each with a new and still more rapacious demand, until intimidations gained what open and honourable diplomacy never could have secured. . . . The way was thus opened for the admission of the priests."

One cannot read, without a feeling of righteous indignation, the account of the iniquitously oppressive acts that followed—the feigned charges brought against the Queen and her Government—the threatened bombardment of the island—the flight of the Queen in a British vessel, followed by thousands of her subjects, to a neighbouring island—her return in 1846, and humiliating acceptance of the French protectorate, she retaining the mere semblance of royalty, and being henceforth a pensioner of the French Government—the breaking up of the once prosperous mission stations, and consequent dispersion of the missionaries—the severe restrictions placed upon such of them as remained—the conversion of the mission stations, by a statute framed for the purpose, into national property—the imprisonment of, and gross outrages on, Mr Pritchard, formerly a much respected missionary, then acting as British Consul—and the subjugation of the other islands of the group, which, however, was not accomplished without the most determined resistance on the part of the natives, and until they were compelled, by treachery, to surrender.

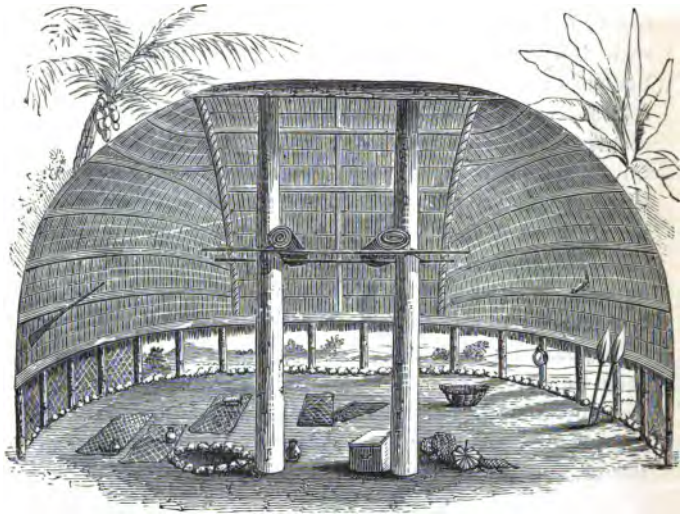
Forty years and more have elapsed since Popery planted her cloven foot on these fair isles of the southern Pacific. The reader need not be told with what results. In the erection of fine churches, by the introduction of attractions of a more than questionable kind into their services, by the encouragement given to worldly amusements on the Lord's day, and by other artifices with which Popery has made us all too familiar, the Romish priests have done their best to wile away the natives from the Protestant churches. In this, happily, they have met with but little success. In the London Missionary Society's report for 1869, we read:—"When Tahiti first fell under the French protectorate, fears were entertained respecting the stability of its people. By God's blessing on the means of grace, they seem at the present time to be more spiritual and more firm in their attachment to the truth than ever." At that time the membership of the Protestant churches in Tahiti was 2800, and the children in Protestant schools numbered 1260; while the Romanists had an aggregate of members and scholars of only 700. But, instead of retiring from the field, they seem only to make more vigorous efforts in order to gain permanent and, if possible, exclusive possession of it. Nor do they scruple, with a view to this, under shelter of the French flag, to foment disturbances in several of the islands.

The independence of the Society Islands was secured through the intervention of the British Government.

By the returns for 1880, there are labouring in connection with the Society's Missions in Polynesia, including also New Guinea, where missionary work was commenced in 1871 by the settlement of eight native Christian teachers from the Loyalty Islands—21 English and 267 native ordained missionaries, and 209 native preachers. The returns relating to the churches and schools are exceedingly defective, but, approximately, they may be

stated thus—church members, 15,000; native adherents, 16,000; and pupils under instruction, 16,000.

In the Society's Report for the year ending May last the following remarks occur: "The three groups of islands which have been the principal scene of our labours have long been christianised. The inhabitants of a hundred islands have adopted the dress and the habits of civilized life. Commerce has advanced with remark-



Interior of South Pacific Dwelling.

able strides in the wake of the missionary; schools and churches have been multiplied; Christ reigns where Satan's seat was. The reports of recent years all bear the same bright, hopeful character. The seminaries are full; the standard of knowledge and the tone of piety among the native pastors improves. The contributions for the support of religious ordinances are liberal, and the gifts to foreign missions increase every year. . . . .

Such has been the progress of the work, so well have the people learned the lesson of providing for themselves, so heartily do they respond, in service as well as money, to the cries of need from the dark places around them, that the Directors have felt justified in reducing the staff of European missionaries from twenty-six in 1871 to nineteen last year, and they believe this reduction has been effected without any loss of efficiency."

III.—MISSIONS TO SANDWICH ISLANDS.

ALTHOUGH in their main features the Missions to the Sandwich Islands bear a strong resemblance to those in the Georgian and Society Groups, they have yet distinctive peculiarities, alike in their origin and development.

These islands, the most northerly of all the groups in the Southern Pacific, were discovered by Captain Cook in 1778. There, also, that enterprising navigator met his melancholy death. HAWAII, the largest of them, is nearly 100 miles in length and 78 in breadth, with sublime mountainous elevations, rising to a height of some 15,000 feet. The more important of the other islands are MAUI, 24 miles N.W.; and OAHU, the most romantic and fertile of the group, still further to the N.W. The principal seaport of the latter island, HONOLULU, is more familiar to ordinary readers.

Early in the present century Ka-me-ha-me-ha, the most powerful among a number of chiefs on Hawaii, having conquered not only the whole of his native island, but the entire group, founded what afterwards became the Hawaiian dynasty. His death, on 8th May 1819, marked

an important era in the history of the islands, inasmuch as it led to the break up of idolatry, and prepared the way for the introduction of Christianity.

From the admirable history by Dr Rufus Anderson, one of the honoured Secretaries to the American Board, we learn that the most intolerable part of the religious system of the Hawaiians was the *tabu*, and that the people generally groaned under the yoke. "It made specified days, places, persons, and things sacred, and death was the penalty for its violation. Under this unnatural and cruel institution men and women, husbands and wives, could not eat together; and women, even the highest female chiefs, were prohibited, on pain of death, from eating the flesh of swine, several species of fish, and some kinds of fruits. If, by reason of rank or otherwise, they might expect to escape the death penalty from men, for infringing the *tabu*, the priests taught them to believe they would not escape destruction from the offended gods. . . . The religion of the islands, in their pagan state, was so interwoven with the *tabu* system, that the one could not be given up without the other. The destruction of the *tabu* was like destroying the key-stone of an arch; the whole structure of *tabu*-rights and idol-worship fell at once into ruins. This," Dr Anderson adds, "was not the result of deliberation, but came gradually and imperceptibly, as the result of a train of circumstances and of many and various influences, some of them existing long before the death of Kamehameha." Even the idolatrous party, who went the length of raising the standard of rebellion against the newly-crowned king, Li-ho-li-ho, for the encouragement he had given to the violation of the rules of *tabu*, on finding themselves defeated in battle, and their leader slain, vented their rage upon the idols, which were accordingly destroyed, the temples being also demolished. The movement originated in no higher motive than a desire to break

loose from an irksome restraint. No one can tell whereunto it might have grown had Christianity, with its renovating influences, not been introduced immediately after. The two events, though quite distinct, were directed by an over-ruling Providence to subserve the highest interests of these islands. How the latter event was brought about we now proceed to narrate.

A youth named Oboodiah, born on Hawaii, about the year 1795, having taken a passage in an American vessel, was landed at New Haven in Connecticut in 1809. Attracted by the college buildings there, and having learned something in regard to their use, he was found one day by the Rev. Edward W. Dwight weeping at the entrance because there was no one to instruct him. In Dwight he found at once a friend and an instructor. Some time after, Samuel J. Mills, one of the founders of the American Board, took Oboodiah to his father's house, and thence to Andover, where he became the subject of the renewing grace of God. Other youths from the Sandwich Islands, and from other parts of the world, were finding their way to America. Their presence suggested the idea of some special means being adopted for their instruction. This resulted in the establishment of a school in Cornwall, Connecticut, in accordance with a resolution of the American Board at its annual meeting in 1816. Its object was the advancement of Christianity and civilisation among the heathen. With this view, it sought, by general and religious knowledge, to qualify the pupils to become useful missionaries and teachers; while some of them received, in addition, industrial training. Oboodiah was among the first pupils of this school, but died in 1818. Dwight, his first instructor, was appointed president. As insuperable difficulties in working it were gradually developed, it was discontinued in 1826. But various important ends had been served during its brief course, not the least of which was the mission to the Sandwich Islands.

The first missionary band consisted of Messrs Hiram Bingham and Asa Thurston, ordained missionaries, and Dr Holman, medical missionary, along with two schoolmasters, a printer, and an agriculturist, all of them being married men. They were accompanied by three Hawaiian assistants. The party sailed from Boston on the 23rd October 1819, and reached Kailua, on the western side of Hawaii, then the royal residence, on the 4th April 1820. On their arrival, as Dr Anderson informs us, "they expected to see the temples standing; to witness the baleful effects of idolatrous rites; to be shocked by day with the sight of human sacrifices, and alarmed at night by the outcries of devoted victims. They expected to encounter a long and dangerous opposition from the powerful priesthood of paganism. They expected to hear the yells of savage warfare, and to witness bloody battles, before idolatry would be overthrown, and the peaceful religion of Jesus Christ established. Their first information from the shore was, that Kamehameha had died, and that his successor had renounced the national superstitions, destroyed the idols, burned the temples, abolished the priesthood, put an end to human sacrifices, and suppressed a rebellion which arose in consequence of these measures; and that peace once more prevailed, and the nation, without a religion, was waiting for the law of Jehovah!"

Liholiho, Kamehameha's successor, though intelligent, pleasing in his manners, and friendly to the missionaries, was dissolute in his habits. Happily he had judicious counsellors in Ke-o-pu-la-ni and Ka-a-hu-ma-nu, the queen-mothers, Ka-la-ni-mo-hu, the prime minister, and Ku-a-ki-ni, brother of Kaahumanu, afterwards Governor of Hawaii. The late king had associated Kaahumanu, his favourite wife, in the government with Liholiho, which position she held till her death.

The first stations occupied were Kailua on Hawaii,

Honolulu on Oahu, and Waimea on Kanai. Within two years after their arrival the missionaries had reduced the Hawaiian language to a written form, immediately after which the printing-press was brought into operation.

Allusion has more than once been made to the unscrupulous opposition which missionaries elsewhere had met with at the hands of their fellow-countrymen. The Sandwich Islands were no exception to such treatment. On the contrary, as Dr Anderson observes, "In the first years of the Mission, the islands were regarded by not a few seamen and traders who visited them, and by the foreign residents viciously disposed, as so far out of the world, that they felt it safe for them to act without regard to public sentiment in Britain or America." An attempt to undermine the influence of the missionaries, made from the quarter referred to, was providentially frustrated. One of the reports industriously circulated was that "the missionaries at the Society Islands had taken away the lands from the natives and reduced them to slavery, and that the American missionaries, if suffered to remain on the Sandwich Islands, would pursue the same course." About the same time (in 1822) the British Government sent a schooner as a present to the Hawaiian King, in fulfilment of an old promise. The captain in charge touched on his way at the Society Islands; and having arranged also to call at the Marquesas Islands, after executing his mission at the Sandwich Islands, it was resolved to take advantage of the opportunity, and locate two native chiefs as missionaries on the Marquesas. They were accompanied by Mr Ellis, who was to initiate them into the work there, and by the Rev. Daniel Tyerman and George Bennett, Esq., deputies from the London Missionary Society. On arriving at the Sandwich Islands, these parties had repeated interviews with Liholiho. The result was a thorough exposure of the unfounded misrepresentations. Ellis and

the two native missionaries, by request of the chiefs and the American Mission, were induced to settle on the Sandwich Islands. The London deputies took their departure after an agreeable visit of four months.

Similar conduct, but of a much more flagrantly immoral character, was freely indulged in during 1825 and 1826 by the representatives of Britain and America, and threatened to result in the most serious consequences. The authors of the infamous proceedings, which outraged both law and decency, were successively Captain Buckle, of the British whale-ship *Daniel*, Lieutenant Percival, of the United States schooner *Dolphin*, and Captain Clark, of the English ship *John Palmer*. These officers demanded the repeal of a law which had been framed and put in force to check, and, if possible, prevent the unblushing licentiousness indulged in on the occasion of foreign vessels visiting the islands; and finding missionaries and chiefs alike firm in their resistance to the unrighteous demand, their rage knew no bounds. The most violent measures were adopted. On one occasion Captain Clark's crew "opened fire upon the town, throwing five cannon balls into it, all in the direction of the mission-house." On other occasions, the lives of the missionaries would doubtless have been sacrificed had not the natives interfered, and rescued them from the fury of the ungodly sailors, who were all armed with clubs, or knives, or pistols. And there is little doubt that but for the advice of the missionaries, the seamen engaged in these affrays would all have been killed by the natives.

To secure the missionaries from a repetition of these shameful outrages, the American Board arraigned the authors of the more flagrant of them before the tribunal of public opinion in their native lands. They published, in 1827, Mr Richard's statement of the case of Captain Buckle, which, being copied into the newspapers, was extensively circulated. The printed statement reached

Honolulu; and as Captain Buckle happened to be there at the time, great excitement followed. But "the disgraceful facts it contained were never denied, nor could they be." Dr Anderson adds: "The efficacy of the press, as an instrument for restraining and punishing crimes which the civil law will not reach, was evinced in the fact that there was no similar scene of outrageous wickedness at the islands, subsequently to this period."

The Mission had been reinforced in the spring of 1823 by the arrival of three ordained missionaries, two licensed preachers, one medical missionary, and a layman to superintend its secular affairs. In the same year, the missionaries were able to preach in the native language, Mr Ellis, especially, having in a comparatively short time, acquired considerable fluency in the use of it. Some hymns introduced by him into the public services were very welcome to the natives, and proved helpful.

The Mission in its earlier years owed much, under God, to the encouragement it received from natives of rank and influence. Keopulani, one of the wives of the old King Kamehameha I., and the mother of Liholiho, was among the number. In the days of paganism, "so sacred was her person that in the wars of Kamehameha her presence did much to awe the enemy. In early life she never walked abroad, except at evening, and then all who saw her prostrated themselves to the earth." Hoapili, her husband, was in 1823 appointed governor of Maui. They took with them, as domestic chaplain, Pu-aa-i-ki, better known as Blind Bartimeus. He was the most spiritually enlightened native on the islands. Messrs Stewart and Richards were, at Keopulani's earnest request, stationed at Lahaina. She also secured Taua, one of the Society islanders, as her teacher. The following declaration was made by her about the same time:—"I have followed the custom of Hawaii in taking two husbands, in the time of our dark hearts. I

wish now to obey Christ, and to walk in the right way. It is wrong to have two husbands, and I desire but one. Hoapili is my husband, and hereafter my only husband." The stand taken by Keopulani in favour of Christianity was very decided, and she strenuously resisted all efforts, even by her son, to weaken her attachment to the Christian cause. When dying, she spoke to the Prime Minister of the love of Christ, and charged him that none of the evil customs of the country were to be practised in connection with her death—referring to certain practices which from time immemorial had prevailed at the death of high chiefs, when every kind of wickedness was indulged without restraint and with impunity. She died on 16th September 1823, having been admitted to the membership of the Church of Christ by Mr Ellis shortly before. Upwards of three thousand attended her funeral. "The spectacle," it is said, "was transient, but the influence of that death and burial has never ceased to be felt by the Hawaiian nation."

The reign of Liholiho, known as Kamehameha II., was brought to a close soon after his mother's death. Accompanied by the Queen, and attended by a suite of natives, he proceeded towards the end of 1823 on a visit to England. While there the whole party was prostrated by measles. The King and Queen both succumbed to the malady. When the news reached the islands in 1825, "Kaahumanu, as Regent, and the Prime Minister wrote letters to the several islands, with kind salutations to the chiefs, missionaries, and people, apprising them of the national bereavement; proposing a season of humiliation and prayer on that account; and exhorting them to seek consolation in the good Word of God." The services at the funeral were strictly Christian; and other services held in connection with the event served to deepen the impression already produced in favour of Christianity. It was agreed that the young Prince should remain under

the instruction of the missionaries until he should come of age, and that the Government should continue in the hands of Kaahumanu and her Prime Minister, both of whom, but especially the latter, showed their attachment to the Christian cause by discountenancing idolatrous and immoral practices, and by encouraging the observance of the Sabbath, the attendance of the people on public worship, and the establishment of schools. Kaahumanu was not ashamed to take her place as a learner in the school.

In 1824, the Mission was deprived of the services of Mr Ellis, and Auna, the Tahitian deacon. The one proceeded to the United States, and the other to his own country. Both were necessitated to leave for the preservation of the health of their wives. The American Board acknowledged in the most cordial manner the important aid which Mr Ellis had rendered to their Missions in the Sandwich Islands. This eminent missionary, so signally useful in after years as Secretary of the London Missionary Society and in connection with the mission to Madagascar, died at Hoddesdon, in England, on 9th June 1872.

Among the more important events of 1825, were the baptism at Honolulu of more than a hundred natives, Kaahumanu being among the number; the institution of a prayer meeting on the same island by the Prime Minister and others; and the first awakening on the islands, which occurred at Lahaina, and subsequently at Kailua and Hilo. In illustration of the beneficial effects following the introduction of Christianity, it may be mentioned that, towards the close of the same year, Mr Bishop made a tour of 300 miles around Hawaii, and that "in his whole tour he saw but one man intoxicated; whereas, only two years before, in his tour with Mr Ellis on nearly the same route, it was common to see whole villages given up to intoxication."

At the dedication of a large church at Kailua, more than 4000 persons attended, the occasion being "such a day of rejoicing as had not before been witnessed on that island." At Kowaihae, to the north of Kailua, the audiences twice numbered upwards of 10,000. In the course of a tour through four of the islands for the visitation of the schools, the total number examined was 225, containing an aggregate of 10,200 children. The change effected even then was such that "the savage had become the humble follower of the Lamb; the dishonest, brutalised, libidinous son of earth had become the peaceful citizen, the zealous promoter of order, sobriety, and Christian morality."

Reference has already been made to the extent to which the Mission was indebted to natives of rank, and Keopulani was mentioned as a case in point. There were others who afforded remarkable illustrations of the power of divine grace—such, for example, as one of the wives of Taraiopu, the reigning King of Kailua, when Captain Cook discovered the islands, who, in her heathen state, "is said to have been as bad as a full-bred heathen could be," but "whose habits, disposition, and character," when well-nigh eighty years of age, had undergone a total revolution. Nor is the case of Kaahumanu less striking. She is described as in the days of her paganism imperious and cruel to such a degree that no one cared to face her frown. A serious illness in 1821 was the means, by God's blessing, of bringing her under the subduing influence of the Gospel. From that time she became a nursing mother to the Church. So marked, indeed, was the change, that the people spoke of her as "the new and good Kaahumanu." As Regent, she held the reins of government with great firmness and tact during a most critical period in the history of the islands. Her death occurred in 1832.

A variety of circumstances conspired to bring about a

great awakening throughout the islands in 1837. At that time there were seventeen stations, with as many churches, under the superintendence of twenty-seven ordained missionaries, aided by sixty male and female helpers. With so many labourers there was a plentiful sowing of the seed. The missionaries, too, were unusually earnest in proclaiming the truth, the topic chiefly insisted on being the sin and danger of refusing an offered Saviour. A strong desire for the conversion of the world had been enkindled among the native Christians. And an outpouring of the Holy Spirit was eagerly longed for and expected. Nor were they disappointed. The evidences of the Holy Spirit's presence were everywhere visible. They were seen in the immense congregations that gathered to hear the Word; in the melting down even to tears of old, hardened transgressors, who had, till then, resisted the truth; in the interest in Divine things awakened among the young, many of whom were found in the sugar-cane or banana groves praying and weeping. And they were seen in the improved spiritual condition of the members of the native Churches, respecting whom the testimony is borne, that "for their ardent feeling and uniform activity in religion, they would be ornaments to any Church in the United States." As the result of this gracious visitation, 20,297 persons were, after careful examination, admitted to Church fellowship during the years 1839-41. The total admissions during fifty years—from 1820 to 1870—were 55,300.

By 1848, the Mission had in large measure fulfilled its object. "In these islands the constitution, laws, institutions, and religious professions were then as decidedly Christian as in any of the older nations of Christendom. There was no other acknowledged religion, no other acknowledged worship. They had the Sabbath, Christian churches, and a Christian ministry; and their literature, so far as they had any, was almost wholly Christian."

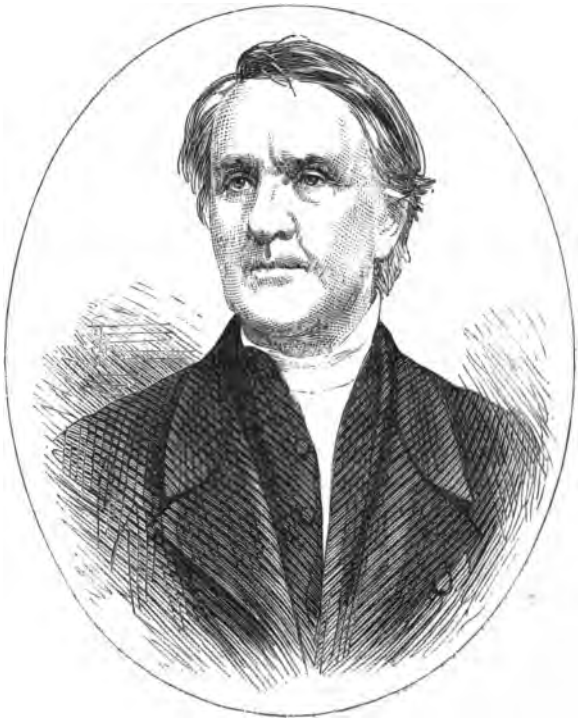
Accordingly, measures were in that year projected by the American Board for withdrawing their agents,—in other words, for closing the Mission, and placing the congregations eventually under native pastors. The first of these was ordained in 1849. Under special arrangements by the Board some of the missionaries elected to remain, while others were gradually transferred to other fields.

Most valuable aid was rendered to the Christian cause in the Sandwich Islands by two of the Secretaries of the American Board, more especially in connection with the measures relating to the organisation of the churches and the training and settlement of native pastors. These deputies were the Rev. Dr Rufus Anderson,* to whose history our readers are chiefly indebted for these brief notices. His visit, in 1863, had a cheering and stimulating effect upon the missionaries who were then suffering from depression, consequent on a reaction following a general revival which had taken place in 1860. The other deputy was the Rev. Dr N. G. Clark, one of the corresponding secretaries of the Board, whose presence and effective aid in connection with the national demonstrations commemorative of the Jubilee of the Missions in 1870, were greatly appreciated.

Several of the missionaries to these islands deserve to be held in lasting honour on account of devoted and successful labours and lengthened service. Among these may be named by way of example the Rev. Titus Coan, who from the time of his arrival in Hawaii, on 6th June 1835, to the present hour has laboured almost uninterruptedly and with singular devotion for the welfare of the natives. Soon after his settlement at Hilo, he had 90 young men under training as teachers; and during 1837

* From 1832 till his retirement in 1866, Dr Anderson held the position of Corresponding Secretary of the Board. A singularly gifted man, he discharged the duties of the office with rare ability and with marked success. He died at Boston on May 30, 1880.

he admitted to the membership of the church in the districts of Hilo and Puna no fewer than 4993 ! Four years later, when sufficient time had elapsed to test the real character of the revival movement, and after 553, in the exercise of a remarkably strict discipline, had been



Rev. Titus Coan.

suspended from church privileges, the church at Hilo contained 6402 members in regular standing. Some idea may be formed of the amount of work and supervision requiring to be done by Mr Coan from the fact that in 1849 there were within his field of labour twenty-five

places of worship. These were all supplied with houses more or less comfortable *by the voluntary efforts of the people.* At a later date (1865) Mr Coan wrote that some of the churches were doing nobly in contributing for new church edifices." In 1853, the native churches entirely relieved the Board of the support of some seven or eight of the American missionaries, Mr Coan being one of the number.

It is highly creditable to the Hawaiian Christians that about £2000 out of £6200 contributed for religious purposes were reported in 1870 as expended on church building; that £50,000 would not replace the Protestant churches then on the islands; and that "very few communities in any portion of the Christian world have expended so much, in proportion to their wealth, on their places of worship."

The development of the missionary spirit was felt to be a necessity to the healthful existence of the Hawaiian Churches, and accordingly a mission to Micronesia, a group of coral islands about 2000 miles westward, to which these churches might contribute, was established in 1853. The mission to Marquesas was commenced the following year. It was a purely native mission, embracing two ordained missionaries, of whom the Rev. James Kekela, the first native pastor, was one, and two teachers.

The Micronesia Mission, maintained by the Board, in co-operation with the Hawaiian Evangelical Association, embraces the Gilbert, Marshall, and Caroline Islands. The work is carried on, with a few exceptions, by native agents, for whose training, as well as for the raising up of pastors for the Sandwich Islands, an Institution exists at Honolulu. The Divine blessing is manifestly resting on the efforts made to bring in the outlying heathen islands. Thus, at Tapitenea, one of the islands of the Gilbert group, "the people have burned their spears and muskets, broken in pieces their swords, and Mr Kapu has had the

joy of receiving to the church within four months not less than 308 persons, on their confession of faith." The Rev. Benjamin G. Snow, who, on commencing the mission to Micronesia along with Dr L. H. Gulick in 1852, found the people in the lowest state of degradation, was permitted before his death (at Brewer, Maine) in May 1880, to see forty churches organised, with an aggregate membership of nearly 3000.

Rome, ever on the watch, early endeavoured to get a footing on the island. In 1827, three Romish priests arrived at Honolulu from France. But having been prominently identified with certain seditious movements against the Government, they were, in 1831, expelled from the islands, and, by previous arrangement. landed at San Francisco, from which they returned, in 1837, to Honolulu, during the King's absence. Every artifice to secure their permanent settlement was resorted to by the British and French consuls. But the King was not to be persuaded or intimidated, and issued a proclamation declaring "the rejection of these men perpetual." He also published "an ordinance, rejecting the Catholic religion." The presence, in short, of the priests was considered inimical to the well-being of the country. Two years later, measures were adopted by Captain Laplace, of the French frigate *l'Artemise*, similar to those already described as having taken place at Tahiti, with the result of compelling the King to sign a treaty in favour of the Catholic religion. But "the people were little disposed then, and it has been so ever since, to favour a religion which had been forced upon them at the cannon's mouth."

Here, too, we regret to say, the *Propagation Society*, in the person of Bishop Staley, found a field on which to display its sectarian and proselytising proclivities. The hostility of that dignitary is described as even more indiscreet and reckless than that shown by the Romish

missionaries. His mission, commenced in 1862, was entitled by him "The Reformed Catholic Mission." The Christian natives did not take kindly to its ritualistic doctrines and practices. So much so, that on the Bishop's return from England, in 1869, he received no cordial greeting, and very few went to hear him preach. The mission in short proved a failure, and the Bishop retired from the islands previous to the celebration of the Jubilee. He was succeeded in 1872 by Bishop Willis. But even at the close of 1880 the communicants numbered only seventy-four.

It is gratifying that Kalakaua, the present king, shews such an intelligent interest in the welfare of his people, as is evidenced by the improvements of various kinds which he has introduced among them, and by his recent tour through Europe and America, with a view to still further advancement.

CENTRAL POLYNESIA.

I.—MISSIONS TO THE CANNIBALS OF FIJI.

THE Fiji Islands, first discovered by Tasman, a Dutch navigator, in 1643, embrace some 225 in the entire group. Of these, 80 are inhabited. Geographically and ethnologically, they form a connecting link between the Malayan and Papuan races which inhabit the wide expanse of Polynesia. The principal islands of the group are MBAU, the seat of the chief political power of Fiji; SOMOSOMO, the residence of the ruling chiefs, and described as "covered with luxuriance and beauty, beyond the conception of the most glowing imagination," possessing as it does every characteristic of Fijian scenery; VANUA LEVU (Great Land), more than 100 miles long, with an average breadth of 25 miles; NA VITI LEVU (the Great Fiji), measuring 90 miles from east to west, and 50 from north to south; and LAKEMBA, the largest of the eastern islands. Like the other groups in the Southern Pacific, they are singularly varied and beautiful in their outward aspect. Like them, too, they were, previous to the introduction of Christianity, sunk in the most debasing superstition, and addicted to revolting cruelties and nameless abominations.

The distinguishing feature in the wicked customs of these islanders, and that which gave them an unenviable pre-eminence, was their *cannibalism*. In the other groups this inhuman practice, it is true, was not uncommon.

But among the Fijians it was interwoven with the whole framework of society, so much so, that not only in the case of prisoners taken in war, but on the most ordinary occasions—such as the building of a house, the launching of a canoe, and the like—the offering and eating of a human sacrifice was considered indispensable. Cannibalism was one of the most important parts of the training of the young Fijian. Mothers have been known to rub a piece of human flesh over the lips of their children in order to imbue them early with a taste for blood; while in one of the favourite games of the children, the whole process of a cannibal feast was by imitation gone through. To such an extent was this crime indulged in, that death by natural means was of somewhat rare occurrence, and from the same cause an old man was seldom to be seen on the islands. One missionary estimated that within four years 500 persons were sacrificed and eaten within twenty miles of Viwa. And the Rev. Robert Young, who visited Fiji in 1853 as a deputy from the Wesleyan Missionary Society, writes thus:—"After visiting Lakemba and Viwa, I proceeded to Mbau, the capital of the country, and doubtless the deepest hell upon earth. Here I was shown six hovels, in which eighteen human beings had recently been cooked, in order to provide a feast for some distinguished stranger; and the remains of that horrid repast were still to be seen. I next went to one of the temples, at the door of which was a large stone, against which the heads of the victims had been dashed, and that stone still bore the marks of blood. I saw—— but I pause. There are scenes of wickedness, forms of cannibalism and depravity in that country, that cannot be told."

The religion of the Fijians, such as it was, corresponded to their deep moral degradation. The gods worshipped were endowed by them with their own worst qualities. And, as might have been expected, the priests wrought

upon the superstitions of the people, over whom, in concert with the chiefs, they exercised absolute control. It is a dark picture; let our readers try to imagine such a state of society among ourselves.

Such, briefly, were the people among whom Messrs Wm. Cross and David Cargill, Wesleyan missionaries from the Friendly Islands—about 300 miles distant—landed on 12th October 1835. We may well believe that only love to Christ, and an intense desire for the spiritual and eternal welfare of the natives, could have induced them to venture on these inhospitable and treacherous shores. The guiding and over-ruling providence of God may be distinctly marked in the carrying out of the undertaking. King George of Tonga, who favoured it, sent an influential person with a message, accompanied by a present to the King of Lakemba, to which island there had been a large immigration of Tongans, representing the benefits he and his people had derived from the teaching of the missionaries, and urging him to give them a favourable reception. They were accordingly received in a friendly spirit. He promised them land for mission premises, and undertook to build temporary dwellings for them as soon as possible. They and their families spent the first night on shore in a large canoe house, open at both ends, the chief inconvenience being that innumerable and unusually large mosquitoes and numbers of pigs disputed with them their right of occupancy. The house-building was commenced on the 14th, and on the evening of the 17th the mission families took possession of their new home.

The missionaries opened their commission by preaching twice on the following Sabbath. About 150 Tongans and Fijians attended, the king being, by invitation, present at the morning service. Although able from the outset to preach in Tongan, they made it one of their chief concerns

to acquire as speedily as possible a knowledge of the Fijian language.

By the close of the first year, 79 adults and 17 children, chiefly Tongans, had been received into the Christian Church by baptism. During that and the following year, a considerable number of these Tongan converts removed at different times to their own land. Others, however, remained in the land of their adoption, and were most zealous and successful in diffusing the blessings of the Gospel. As teachers, class-leaders, and exhorters, their services were invaluable, while as pioneers, they did much to spread a knowledge of Christianity throughout the adjacent tributary islands. At Lakemba itself, the good behaviour of the Christians, under most trying circumstances, favourably impressed the heathen. In consequence, an increasing number attended the services; and many began to question the claims of the priests. These indications of progress only intensified the opposition of the priests and of others in authority. Threats were repeatedly resorted to by them. Happily, except in once instance, they were restrained from carrying them into execution by the circumstance that an influential Tongan chief, whose followers in Lakemba were strong enough to secure that island against subjection to its more powerful neighbours, had cast in his lot with the Christians. His aid stood the Christians in good stead in the case referred to.

Messrs Cross and Cargill longed to carry the Gospel to the more important islands of the Fijian group. The opportunity of doing so was ere long presented to them. Tui Nayau, King of Lakemba, was often urged to embrace Christianity, but excused himself from fear of the consequences. He suggested that one of them should go and live with the King of Mbau or of Somosomo, and persuade him to take the lead in becoming a Christian. Acting on this suggestion, Cross, with his family, left

Lakemba at the close of 1837 for Mbau. On his arrival he witnessed the closing scenes connected with a seven years' civil war, which resulted in the return of Tanoa, the old king of the island, who had been long exiled. The rebels, many of whom were chiefs of rank, were delivered up to their former master, whose return was celebrated by a feast, for which the bodies of the prisoners furnished the material. Two of them were in the ovens when Cross arrived. Thakombau, the king's son, a blood-thirsty savage, seemed favourably disposed; but the missionary judged it better to place himself under the protection of the king of the neighbouring island of Rewa, whose dispositions towards Christianity were more friendly. Thither accordingly he, with his family, removed after a few weeks. Unfortunately, the room set apart for them was so low and damp that the health of the missionary was in the utmost danger. Intermittent fever, followed by cholera, and then by typhus fever, thoroughly prostrated him. It was a trying dispensation, but he was in due time mercifully restored. Soon after, a leading chief and his wife became Christians, and opened their house for worship. Till then, the services had been held in the open air. A school was commenced about the same time. But these hopeful symptoms of progress stirred up the active hostilities of the heathen, from whose violence the missionary was saved only by the king's interposition.

About the close of 1838, Viwa, an island north of Mbau, was occupied. The movement in this instance originated with the chief Na-mosi-malua, a ferocious savage, who, in 1834, had captured the French brig *L'aimable Josephine*, and killed the captain and most of the crew. A request for a teacher from such a quarter was justly regarded with the greatest suspicion. Nevertheless, on the advice of the old king, Tanoa, it was acceded to. Namosi built a large chapel, and, along

with many of his people, worshipped within its walls.

The work thus begun in faith, and in the midst of almost overwhelming discouragements, was now to receive a great impulse. The missionaries in the Friendly Islands, from whose ranks the mission in Fiji had been founded, felt that a reinforcement of the little band there was urgently called for, and, accordingly, sent home an earnest appeal, which was extensively circulated. It resulted in the appointment of three additional missionaries, who, along with their wives, reached Lakemba in December 1838. About the same time, two of the missionaries in the Friendly Islands were transferred to Fiji, thus increasing the staff in the latter group to seven. Of the three who came direct from England, one was the Rev. James Calvert, who laboured for seventeen years in Fiji, and from whose valuable "Mission History" we have drawn the greater portion of the information here presented to our readers. Another was the Rev. John Hunt, than whom it would be difficult to find a finer specimen of the true missionary, and the memoir of whose life, it has always appeared to us, well deserves to be read and pondered by all aspirants to the Christian ministry. The characteristic devotion and unselfishness of the man were discovered at the very commencement of his missionary career. For, as Mr Cross had got permission to proceed to Australia to recruit his shattered health, Mr Hunt nobly consented to go to Rewa and relieve him, notwithstanding his inexperience and ignorance of the language. Happily the health of Mr Cross considerably improved, and, encouraged by the presence of Mr Hunt, he resolved to remain and afford him all the help in his power.

Thus reinforced, the mission progressed rapidly. Temples, gods, and priests were abandoned by many of the natives, who betook themselves to earnest prayer and

other religious duties. At Rewa and Viwa, 140 professed their faith in Christ. Rewa was frequently visited by inquiring natives from Mbau; while Viwa was visited once a-fortnight by the missionaries, who called on the way, when possible, on King Tenoa and the Mbau chiefs. The darkness was still intense, but a light had been kindled in Fiji which was destined never to go out, but to spread and illumine these gems of the Pacific.

In view of the arrival of Mr Lyth from Tonga, the missionaries were led to consider in what way the staff could be most effectively distributed. As the result of a conference at Rewa, it was resolved that that island should henceforth be the central station, that the printing press be removed thither, and that two new stations be occupied. One of these stations was Somosomo, from which an urgent request for a missionary had been received. To this island Messrs Hunt and Lyth removed in July 1839. It was a place, as they soon discovered, of "dreadful cannibalism," with all the other "horrors of Fijian life in an unmixed and unmodified form." The old king had ingeniously pleaded for missionaries. On their arrival he gave up a house for their use. But beyond this, their position was painfully discouraging. The moral heroism and martyr-like faith displayed by these missionaries and their wives alone relieves one of the darkest pictures ever furnished by the heathen world. Let us note a few of the scenes through which they passed. At the time of their landing on Somosomo, it was reported that the king's youngest son, who had gone to the Windward Islands in a fleet of canoes, had been wrecked near the island of Ngau, where he was captured and eaten by the natives. As usual on such occasions, several women were at once set apart to be strangled in honour of the young chief. Through the interposition of the missionaries the sad fate of these wretched victims was delayed once and again to afford time to search for

the missing chief. The rumours having been confirmed, the king indignantly refused to listen to further remonstrance, and was not satisfied until sixteen women had been strangled. The bodies of the principal women were buried within a few yards of the missionaries' house.

Scene No. 2.—The natives of Lanthala had killed a man. In revenge, a large number—about thirty according to some, and between two and three hundred according to others—were put to death. Of the dead bodies brought to Somosomo, eleven were laid on the ground in front of the missionaries' house, for the purpose of being divided among, and eaten by, the chiefs, priests, and people. Among the victims was the principal chief, regarding whom Mr Hunt says, "I saw him after he was cut up and laid upon the fire (the ovens were very near his dwelling), to be cooked for the cannibal god of Somosomo!"

Scene No. 3.—The missionaries were plainly told that a similar fate awaited them. "One night there was every reason to believe that the murderous purpose of the savages was to be carried into effect. The natives had been growing bolder in their thefts and insults and defiance, and now the end seemed at hand. A strange and memorable night was that, in the great, gloomy house where they lived. Those devoted men and women looked at one another and at their little ones, and felt as those only can feel who believe that their hours are numbered. Then they went, all together, for help to Him who ever shelters those who trust in Him. They betook themselves to prayer. Surrounded by native mosquito curtains, hung up to hide them from any who might be peeping through the frail reed walls of the house, this band of faithful ones, one after another, called upon God through the long hours of that terrible night, resolved that their murderers should find them at prayer. . . ." At length, "each pleading voice was hushed, and

each head bowed lower, as the stillness outside was suddenly broken by a wild and ringing shout. But the purpose of the people was changed, and that cry was but to call out the women to dance; and thus the night passed safely."

Commodore Wilkes, with two ships of the United States' Exploring Expedition, visited Somosomo early in 1840. He expressed great sympathy with the missionaries in their trials, and offered to remove them and their goods to any other part of Fiji. But they had counted the cost, and were resolved not to abandon the work, in the firm belief that in due time God would own it. The Commodore thus alludes to them in his narrative:—"Nothing but a deep sense of duty, and a strong determination to perform it, could induce civilised persons to subject themselves to the sight of such horrid scenes as they are called upon almost daily to witness. I know of no situation so trying as this for ladies to live in, particularly when pleasing and well-informed, as we found these at Somosomo."

Death and the ovens were threatened by the chiefs as the punishment for embracing Christianity. But He who has the hearts of all in His hands, and can turn them whithersoever He will, as the rivers of waters, so ordered events that the first to renounce heathenism, and publicly to worship the true God was the king's brother, a great chief. And the step was taken not only with the king's full concurrence, but even on his recommendation. He was followed a few days afterwards by another chief of rank and influence. And while the motive in both cases was not certainly such as might have been desired, their action removed a formidable barrier in the way of any movement in the same direction on the part of the people generally. Accordingly, the missionaries were able to report soon after that there were twenty-one professing Christians at Somosomo, of whom one was a poor girl

whom they had rescued from the murderous hands of a chief, who was about to strangle her simply because she was ill. Other women were, on their intercession, saved from strangulation in the following year (1841). "The lives of war-captives were also spared in several instances; and even on the occasion of large canoes being launched, and making the first voyage, no human victims were killed—a neglect which, at that time, was unprecedented in Fiji. But perhaps the most important advantage of the Somosomo Mission at this stage was in the prevention of persecution elsewhere," through the powerful influence of the chiefs.

Notwithstanding these favourable circumstances, the work of the mission was prosecuted amid so much disheartening opposition, that at the district meeting in 1847 the missionaries resolved to abandon, for a time at least, a field so unpromising, and to concentrate their efforts on other and more hopeful islands. The king having been informed of their resolution, it was quietly carried into effect in September of the same year. Yet their labours on Somosomo were not altogether fruitless. Even had there been no other result, "the discipline of suffering and patience which their residence at this place of horror brought upon them," nerved them for service elsewhere.

We turn now to ONO, the principal of a small cluster of islands in the extreme south of Fiji, and distant from Lakemba about 150 miles. During 1835, the year in which the missionaries first landed in Fiji, this island was visited with an epidemic, which cut off many of the people. The gods of ONO were propitiated, but without avail. It so happened that Wai, one of the chiefs, who, with some companions, had gone to Lakemba with the customary tribute, met there a Fijian Christian chief who had visited Sydney, Tahiti, and the Friendly Islands. From him Wai first heard of the true God. That seed he carried back

to Ono. Soon after the fruit appeared. Being convinced that the gods of Ono could not help them out of their present trouble, Wai and his companions resolved to forsake them, and pray only to Jehovah. Following the practice of the Christians at Lakemba, they also set apart a portion of every seventh day for the worship of God. The difficulty as to the conducting of the service was so far got over by a heathen priest consenting to undertake the duty. It was truly the case of men who had begun to "seek the Lord, if haply they might feel after Him, and find Him." Then followed the desire for some one to teach them the way of the Lord more perfectly. Two messengers were despatched to Tonga for teachers; but it was not until the beginning of 1838 that the appeal was responded to. And, singularly enough, the preacher sent—Isaac Ravuata by name—was a native of Ono, who as a wild youth had wandered as far as Tonga, and having afterwards removed to Lakemba, became there a subject of the converting grace of God. On Isaac's arrival he found that 120 adults had cast off idolatry, and were worshipping the true God. He received from them a cordial welcome. Previous to his coming, they had been ministered to for eighteen months by a Christian Tongan, who had been quite providentially guided thither. Having set out with other Christians from Lakemba for Tonga, their canoe drifted by contrary winds to an island about fifty miles from Ono, from which, on hearing of the desire that had sprung up there for a teacher, he hastened to give them such temporary help as lay in his power.

Such were the feeble beginnings of the work at Ono. A visit by Mr Calvert at the commencement of 1840, at great personal sacrifice, resulted in the baptism of 233 persons, and in the marriage, according to the Christian form, of 66 couples. Among the converts at Ono was the daughter of a chief of the highest rank, who had been

A variety of circumstances occurred from time to time, all tending to increase the interest already awakened. We read, for instance, that "a Lomaloma priest sailed in company with several Christian canoes and was wrecked. All on board escaped on the outrigger which had broken loose. The Christians heard of the disaster, and went down to the shore, and found the priest's canoe had drifted in. They took out the mats and other property, dried them, and returned them to the owner, who refused for a time to receive them, saying it was so contrary to Fijian custom. Two heathens who had got hold of some of the mats, acted in the old style and kept them. The priest was astonished, and wherever he went afterwards told of the wonderful effects of the *lotu*."

In like manner, the conduct of the Christians in connection with the frequent wars that were waged with bloodthirsty cruelty between different districts or islands exercised a potent influence. The leading men of Yandrana, the most populous town on Lakemba, stated to Mr Calvert, who had walked a distance of twelve miles during the night in order to arrest the progress of a serious collision with the king's town, that as they would always be fighting so long as they continued heathen, they had resolved to embrace Christianity, that they might remain in their land and live peaceably. Some of these became decided Christians. Twelve years passed. Mr Calvert again visited Yandrana. He found the chief in a dying state. The latter thus addressed him:—"I am very glad to see you once again before I die. My body is weak; but I trust in Jesus Christ who saves me. I think I shall not live long; but I do not trouble about that. I leave all to the Lord, contented to die and go and live with Jesus."

With a view to the efficiency of the Wesleyan Missions in the South Seas, the Rev. John Waterhouse was in 1839 appointed general superintendent; and to enable him to

visit the various stations and to lessen the risk of the missionaries being left without the necessary supplies, the missionary ship *Triton* was provided. Most nobly did this devoted man pursue his arduous work until his lamented death in 1842, when he went to his rest exclaiming, "Missionaries! Missionaries! Missionaries!" His name is still held in loving remembrance by thousands. Two sons who entered into his labours in the same field did much to perpetuate its fragrance. Waterhouse was succeeded by the Rev. Walter Lawry, and in 1846 the *Triton* was superseded by a larger vessel named the *John Wesley*.*

In 1853, the Rev. Robert Young visited the Australasian colonies, and also the Friendly and Fiji Islands, in order to arrange for the Polynesian missions being committed to the management and support of the Wesleyan Methodist Societies in Australia. This object was successfully accomplished, the said societies being formally constituted a New Conference. The first meeting was held in Sydney in January 1855, under the presidency of the Rev. W. B. Boyce, who was also appointed General Superintendent of the Missions in New Zealand and Polynesia.

The great Fijian war, which was protracted over many years, proved a serious hindrance to the work of the missions. On its conclusion, however, in 1855, a remarkable outpouring of the Holy Spirit was reported from Rewa. Thousands were anxious to be taught the way of salvation. Doors were opened on every hand. Earnest appeals were made for teachers. In many households family prayer was established. And by October of the following year there were 21,000 professing Christians. A reinforcement of the staff followed.

Besides the Old and New Testaments in the Fijian

* The *John Wesley* was wrecked on 18th Nov. 1865, and a new vessel of the same name sailed from Gravesend on 18th May 1866.

language, there issued from the printing press at Viwa from time to time, dictionaries, vocabularies, grammars, reading books, catechisms, &c. This department of mission work proved a most valuable auxiliary, exciting the curiosity and interest of all classes of the people. In its prosecution, the Revs. John Hunt, David Hazelwood, R. B. Lyth, David Cargill, and James Calvert rendered signal service. Hunt died 4th October 1848, and Hazelwood on 30th October 1855, both having reached only their thirty-sixth year. Like our own M'Cheyne, it is said of them, "Their lives were short, but crowded with earnest work, which shall last in its greatness of blessing as long as Fiji remains."

In January 1857, Thakombau, the great chief of Mbau, the Africaner of Fiji, after having dismissed his many wives, was publicly married in Christian form to his chief queen. They were both admitted into the membership of the Christian Church by baptism, the king taking the name Ebenezer, and the queen that of Lydia. By request, the former addressed the assembly. The missionary thus describes the scene: "What a congregation he had! Husbands, whose wives he had dishonoured! widows, whose husbands had been strangled by his orders! relatives, whose friends he had eaten! and children, the descendants of those he had murdered, and who had vowed to avenge the wrongs inflicted on their fathers! A thousand strong hearts heaved with fear and astonishment."

Before the close of 1858, cannibalism had ceased to exist in some of the islands. Polygamy and infanticide were also gradually passing away. Crimes formerly committed without the least restraint were now punished as in other civilised countries. The people were learning to place a higher estimate on the value of human life; while in their general conduct regard was being more and more had to the Word of God. A great work, in

short, had already been accomplished. The greatness of it, however, can only be appreciated when the condition of the people previous to the introduction of Christianity is kept in view. Much, undoubtedly, remained to be done. This is forcibly stated by Calvert in the closing paragraphs of his "History," published in the same year, where we find him saying: "Every Sabbath many thousands meet in Fiji to 'hear without a preacher.' . . . The wail of suffering and the savage yells of crime still mingle with the 'new song' which has begun to rise from Fiji. Is the sound of joy to prevail? Is the reproach of Fiji to be taken away? And shall the Gospel, which has already cleansed so many of her stains, complete the work? . . ."

The appeal thus addressed to British Christians was heartily responded to; for in 1859 the Directors reported that twelve additional missionaries had been appointed to these islands.

The missionaries, however, rejoiced over the progress above indicated with trembling. They had before them the stern fact mentioned by Colonel Smythe, in his Report to the Secretary of State for the Colonies in 1861, that "of the native population less than one-third profess the Christian religion," while "among the remainder, cannibalism, strangulation of widows, infanticide, and other enormities prevail to a frightful extent. Three years later, there were 100,000 still beyond the pale of even nominal Christianity. The danger to which the missionaries were personally exposed from the continued existence of such a state of things received a melancholy illustration when, in 1867, the Rev. Thomas Baker and six native assistants were barbarously murdered while exploring in the interior of Na Viti Levu.

Four or five years later, an effort was made to unite all the leading chiefs of Fiji under King Thakombau. About the same time, the tribes on the island where Baker and

the others were murdered, threw open their towns for the reception of Christian teachers.

Another cause of anxiety arose from the large and increasing European immigration to the shores of Fiji, with its usual accompaniment of European vices. In 1865 there were 3000 white inhabitants. Now, many thousands of European and other foreigners, scattered over a number of the islands, are engaged in sugar and cotton planting, sheep farming, and other pursuits.

The sovereignty of Fiji, offered in 1859 to the British Government by Thakombau, was declined, to the regret of the missionaries. In October 1874, it was formally ceded to Great Britain, with the happiest results. The people were forthwith freed from enforced servitude. Heavy burdens of taxation were lightened. And many other hindrances to progress were removed.

No better illustration can be given of the onward progress of the work than what is afforded by the extension of the mission to heathen islands beyond the Fijian group. This was undertaken in 1875 by the Rev. G. Brown, assisted by ten native agents from Fiji and Samoa. This heroic little band was reinforced in the following year by one native minister and seven teachers from Fiji. Of the entire number, four were stationed on the Duke of York group, four on New Ireland, and the remainder on New Britain. These natives were well received on the various islands, the inhabitants of which showed their friendly disposition by the erection of six chapels, and otherwise.

It has not been practicable to obtain the separate returns of the Wesleyan Missions in Fiji. Those for the South Sea Islands generally, including Fiji, are as follows:—Chapels, 968; other preaching places, 459; English missionaries, 16; native ministers, upwards of 70, of whom over 40 are in Fiji; local preachers, 2850; Sabbath-school teachers, 3191; attendants on public

worship, 129,000, of whom 33,033 are fully accredited church members; pupils under instruction, about 46,000.

In the large number who are in the habit of attending more or less regularly on the means of grace, there is hope for the progress of the work in Fiji. For, as Mr Calvert has pointed out, there is all the difference between the Fijian bowing the knee and his heathen neighbour.

The emphatic testimony of Miss Gordon Cumming to the transforming influence of Christianity upon the Fijians will be a fitting close to this chapter. In her "First Impressions in Fiji," she thus writes:—

"Strange, indeed, is the change that has come over these isles since first Messrs Cargill and Cross, Wesleyan missionaries, landed here in the year 1835, resolved, at the hazard of their lives, to bring the light of Christianity to these ferocious cannibals. Picture it in your own mind. Two white men, without any visible protection, landing in the midst of these bloodthirsty hordes, whose unknown language they had in the first place to master. Slow and disheartening was their labour for years, yet so well has that little leaven worked, that the eighty inhabited isles have all abjured cannibalism and other frightful customs, have *lotued, i.e.*, become Christians, and are now, to all appearance, as gentle and kindly a race as any in the world. . . ."

MELANESIA.

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MISSIONS TO THE NEW HEBRIDES.

THE New Hebrides group, embracing thirty inhabited islands, and extending over 400 miles, lie about 1200 miles N. by W. from Auckland, and 1500 miles from Sydney. The nearest land on the east is Fiji, distant 600 miles. The following are the principal islands, beginning with the most southerly: ANEITYM, 40 miles in circumference; TANNA, about 30 miles long, the average breadth being about 10; EROMANGA, with a circumference of 75 miles; FATE, about the same size; MALIKOLO, 60 miles long, and 150 in circumference; API, between 50 and 60 in circumference; AMBRYM, 60 in circumference; AURORA, 30 miles long; and ESPIRITU SANTA, the most northerly as well as the largest of the group, 70 miles long by 40 broad.

Pedro Fernandez de Quiros, a native of Portugal, discovered Espiritu Santa in 1606. On it he laid the foundations of a town, which he named the New Jerusalem. In 1768, Bougainville, a French officer, discovered several more of the northern islands. The rest of the islands were discovered by Captain Cook in 1774. The entire group was named by him the New Hebrides. It has an estimated population of 150,000, which, from various causes, is decreasing.

"The natives are Papuan—not so fair, tall, or intelli-

gent as the Malays, nor so black and degraded as the aborigines of Australia." They, along with the inhabitants of the BANKS and SOLOMON islands, are Melanesian or Black Islanders. They are descendants of Ham; those in the Polynesian groups being the olive coloured descendants of Shem.

The Rev. Joseph Copeland has described their domestic and social condition as one of poverty, discomfort, fear, isolation, cruelty, ignorance, and helplessness. And the extent to which they are under the influence of superstition may be seen from the following statement by the same missionary: "They are polygamists and polyandrists, and infants are betrothed. Circumcision is practised at the age of seven or eight, and they are inveterate cannibals. Chiefs often declare *tabu*, *i.e.*, certain places, fruit-trees, kinds of fish and food, are pronounced *tabu*, or forbidden, to certain parties for so many months. If you give a native food, he will not touch it with his bare fingers—a piece of paper or a leaf must interpose between his fingers and it. There are sacred men who, by their incantations, make rain, wind, death, and all other calamities. Hence the natives are careful to pick up all scraps of food, and even hair, lest some wizard find them and evolve evil from them. They have *feasts*, at which large collections of food, animal and vegetable, are made. Dancing, singing, and beating of hollow trees are practised at night at full moon. They believe in the existence of *gods* or spirits—superior beings, who have made, and who govern the world. There are *priests* who make offerings of food and drink to these spirits. They have *traditions* about the creation, but none as to whence their ancestors came. Their *religion* consists in a belief in magical incantations and spirits, and in the practice of unmeaning rites and ceremonies."

The first attempt to evangelise these islands was made

in 1839 by the devoted Williams, though the project had lain on his heart from the year 1824. On the 4th November 1839, accompanied by a Mr James Harris, who was on his way to England with the view of becoming a missionary to the Marquesas, he commenced what he designated "his great voyage." On the previous day —his last Sabbath on Samoa—he preached at Upulo a farewell discourse from Acts xx. 36-38, dwelling more particularly on the words: "*And they all wept sore, and fell upon Paul's neck and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more.*" The scene is described as deeply affecting. Mrs Williams, having apparently some presentiment that the text was to receive an early fulfilment, is said to have remonstrated with her husband on parting against landing on Eromanga. On the 16th (Saturday) he writes to a friend: ". . . I have just heard dear Captain Morgan say that we are sixty miles off the Hebrides, so that we shall be there early to-morrow morning. This evening we are to have a special prayer meeting. Oh! how much depends on the efforts of to-morrow. *Will the savages receive us or not?* Perhaps at this moment you or some other kind friend may be wrestling with God for us. I am all anxiety; but desire prudence and faithfulness in the management of the attempt to impart the gospel to these benighted people, and leave the event with God. I brought twelve missionaries with me; two have settled at a beautiful island called Rotuma; the ten I have are for the New Hebrides and New Caledonia. The approaching week is to me the most important of my life."

Early on Sabbath morning the island of Futuna was reached. Two canoes approached, one of them containing four men, whose complexion, Williams wrote, "is not black like that of the negro, neither brown like that of the other south sea islanders, but of a sooty colour.

Their faces were thickly smeared with a red pigment, and a long white feather was stuck in the back of the head, &c." As none of them could be persuaded to come on board the mission ship, the boat was lowered, and on approaching the shore, a native sprung into it from his canoe, stating that he was an Ariki, or Chief, and wished to go on board. He remained there until the evening, having been for the greater portion of the day helpless through sea-sickness, "that annihilator of human distinctions," as Williams playfully expressed it. Being an intelligent, communicative man, a considerable amount of information was obtained from him. On preparing to return, he received a number of presents which he showed with great delight to his friends on the shore. They behaved with great civility to Williams and his companions, but none of them could be induced to accompany the mission party to Tanna. Williams summed up the result by recording his "conviction that such a friendly feeling has been excited as will enable us to settle teachers as soon as we can possibly spare them."

"This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired will exist after those who have taken an active part in them have retired into the shades of oblivion, and the results of this day will be ——"

These were probably the last words penned by Williams. They were entered in his journal, it is believed, on the Monday night. "The history of the unfinished sentence cannot now be recovered." In explanation of its somewhat remarkable phraseology, his biographer states that "although not free from apprehension, he was filled with the hope of shortly realising the visions, and accomplishing the desires, of many previous years. He was, moreover, deeply impressed by the conviction that the New Hebrides were the key to New Caledonia, New Britain, New Guinea, and other extensive islands inhabited by

the Papuan race; and that while success here would almost certainly and speedily secure the evangelization of the whole of Western Polynesia, failure in this first essay would greatly retard, if not frustrate, the accomplishment of his grand design. Thus feelings, like crossing tides, ruffled his mind as he drew near to these unknown shores; and whilst hope and fear hung in the balance, strong excitement was the necessary consequence."

Having settled three native teachers at Port Resolution, the mission party set sail for Eromanga about one o'clock on Wednesday, full of thankfulness to God for the termination of "one of the most interesting visits we have ever yet been privileged to have with the heathen in their barbarous and savage state." Alas! that within twenty-four hours from the time when these words were penned one of the most tragic scenes should have been witnessed which the annals of missionary enterprise record.

On reaching Dillon's Bay on the south side of the island, the whale boat was lowered, when Captain Morgan took in Williams, Harris, a Mr Cunningham, and four natives. Some natives in a canoe that was paddling about along the shore were spoken to and invited to come into the boat. The invitation was declined, notwithstanding that presents were made to them. Beads afterwards thrown to natives on the beach were eagerly picked up. Other presents followed. Harris inquired at Williams if he had any objection to his going on shore. His reply was, "No, not any." He accordingly waded in, and after a little was followed by Williams and Cunningham. The course adopted was by no means clear. Captain Morgan especially had his misgivings, arising from the absence of the women, it being customary to send them out of the way when mischief is resolved upon. In order, however, still further to win their confidence, Williams sat down and divided some cloth among them.

The sequel will be best told in Captain Morgan's own words in his letter to the Rev. Wm. Ellis, then the honoured secretary of the London Missionary Society.

"All three," Captain Morgan writes, "walked up the beach, Mr Harris first; Mr Williams and Mr Cunningham followed. After they had walked about a hundred yards, they turned to the right, alongside of the bush, and I lost sight of them. Mr Harris was the farthest off. I then went on shore, supposing we had found favour in the eyes of the people. I stopped to see the boat anchored safely, and then walked up the beach towards the spot where the others had proceeded; but before I had gone a hundred yards, the boat's crew called out to me to run to the boat. I looked round, and saw Mr Williams and Mr Cunningham running; Mr Cunningham towards the boat, and Mr William's straight for the sea, with one native close behind him. I got into the boat, and by this time two natives were close behind me, though I did not see them at the moment. By this time Mr Williams had got to the water, but, the beach being stony and steep, he fell backward, and the native struck him with a club, and often repeated the blow. A short time after, another native came up and struck him, and very soon another came up and pierced several arrows into his body. My heart was deeply wounded. . . . . I pulled alongside the brig and made all sail, perceiving with the glass that the natives had left the body on the beach. I also ordered a gun to be fired, loaded with powder only, thinking to frighten the natives, so that I might get the body. The natives, however, made their appearance and dragged the body out of sight. Thus died," Captain Morgan wrote, "a great and good man, like a soldier standing to his post." A similar fate befel Harris.

The following sentiments so well expressed by the biographer of Williams will find an echo in every Chris-

tian heart :—"If a stainless Christian reputation, a public career marked by growing splendour to life's latest hour, singular successes and triumphs amidst thickest dangers and in the noblest of all causes, days lengthened until he had auspiciously commenced his last and greatest scheme of benevolence, and opened the door of faith to Western Polynesia, and a termination to a course so honoured, which, while it recorded his name among those of 'the noble army of martyrs,' and introduced his spirit to their society, invested his history with an interest and his example with a force scarcely derivable from any other cause,—if these considerations possess any weight, they concur to reconcile our minds to the martyrdom of Williams." Though in one aspect his death was a great disaster and a source of profound sorrow, in another and higher view it was the triumph of faith, and a stimulus to missionary zeal.

Intelligence of the sad event was conveyed by the *Camden* to Sydney. At the request of the Missionary Auxiliary, Sir G. Gipps, the Governor, after satisfying himself, that it was prompted by no revengeful feelings, despatched H.M.S. *Favourite* to recover if possible the remains of the martyred missionaries. It reached Eromanga on the 27th February 1840. At its approach, the natives flew in all directions. "At length, however, communications were opened, and the wretched creatures confessed that they had devoured the bodies, and that nothing remained but some of the bones. These, including the skulls, were, after hours' delay, brought to the boat; and having satisfied himself that he now possessed all the mutilated relics of the murdered missionaries which could be recovered, Captain Croker hastened from these horrid shores."

The tragical issue of this first attempt to make Christ known to the natives of these islands demonstrated their need of the gospel, and was the occasion of fresh efforts

being made on their behalf. A few months after the sad event just narrated, the Rev. T. Heath of the Samoan Mission succeeded in locating two teachers on the low coral island of Aniwa, and two on the blood-stained shores of Eromanga. The hardships endured, however, necessitated their removal in the following year (1841).

The *London Missionary Society* too followed up the intelligence of Williams' death by sending out in the year just mentioned Messrs Turner and Nisbet to the island of Tanna, which was accordingly reached in June 1842. Their anticipations as to the savage character of the people were fully realised. In vain they and their noble wives endeavoured to conciliate them. They were in the midst of demons who could be subdued only by a power that was divine. For seven months they courageously held the fort. But it could be held no longer. An epidemic having broken out the missionaries were blamed for it. Their position was now one of extremest peril. Flight seemed the only alternative. At dead of night, therefore, they fled in two open boats; but returning next day, they were conveyed to Samoa in a vessel which opportunely appeared on the scene. The enemy was thus once more left in full possession of the field.

From time to time after this attempts were made, at the instance of the London Missionary Society, to settle teachers on the islands of this group. Though but partially successful, the solicitude and self-denying zeal thus displayed, alike by the Society at home and its agents abroad, cannot be too highly commended. Nor can we sufficiently admire the Christian heroism of those natives who gave themselves to the perilous work.

Few names occupy a more distinguished place in the annals of missionary enterprise than those of the apostolic Dr G. A. Selwyn, the first Bishop of New Zealand, afterwards Bishop of Lichfield, and the Rev. John Coleridge Patteson. For many years, while Bishop of New Zea-

land, Dr Selwyn had been animated by an intense desire to do something for the evangelisation of Melanesia. At length, in 1848, he made a tour of inspection of the islands in H.M.S. *Dido*, and in the following year commenced to make occasional voyages in his own schooner, the *Undine*, to New Caledonia and among the islands of the Santa Cruz Archipelago. In this pioneer work he exhibited a wisdom and a courage in meeting and overcoming the most formidable difficulties that have never been surpassed. He had a wonderful power of adapting himself to circumstances. Nothing came amiss to him, and his presence of mind never failed him. He was equally at home in guiding his little vessel for hundreds of miles through the innumerable islands that stud that continent of water, in making petticoats for the women from his own counterpane, or in washing the babies,—equally at home in these and similar occupations, as when conducting service in St Paul's Church at Auckland. By his winning manner he secured the confidence of the natives, many of whom accompanied him to Auckland in order to be instructed in Christian truth and trained for future usefulness.

Having been joined by Coleridge Patteson in 1855, the islands of the New Hebrides were more regularly visited. This ardent and accomplished young missionary was consecrated Bishop of Melanesia in 1861, when the entire work in that mission-field, so far as the Church of England is concerned, was placed under his superintendence. As the southern islands were being occupied by Presbyterian missionaries, this good Bishop, with every desire to respect such occupation—a principle uniformly acted on also by Dr Selwyn—confined his labours after a time to the more northerly of the group. Latterly, while these continued to be regularly visited, the Banks', the Solomon, the Santa Cruz, and the Swallow groups were the principal scene of his efforts, Norfolk Island,

midway between New Zealand and New Caledonia, being selected as the head-quarters of the mission. His successful career was in 1871 brought to an unexpected and distressing termination. The facts are briefly these:—

On Bishop Patteson's return from Auckland in 1870, whither he had gone to recruit his shattered health, he made a tour of the islands. When drawing near Santa Cruz, on which for many years an opening had been sought, we find him writing: "It is very difficult to know what to do—how to try to make a beginning. God will open a door in His own good time. Yet to see and seize the opportunity when given is difficult." The last voyage commenced on 27th April 1871. At Whitsuntide Island he was told that a "thief" ship had carried off some of the people. Star Island was found nearly depopulated. On 16th May he landed at Mota, while the *Southern Cross* went on with Mr Brooke, a fellow-labourer, to Florida, where he was informed that the "snatch-snatch" vessels had carried off fifty men. The extent to which unsuspecting natives were being deported is described as "startling." The practice was to decoy them on board, thrust them under the hatches, and convey them to Queensland, Fiji, and elsewhere, in order to be employed in forced labour on the plantations.

On the morning of 20th September the island of Nukapu, in the Swallow group, was reached. The bishop, after furnishing himself with presents, went ashore alone, not, however, without misgivings in the minds of some of the party. His lifeless body was found in the afternoon in a canoe. Club and arrow had done their deadly work.* "The next morning, St Matthew's day, the body of John Coleridge Patteson was committed to the waters of the Pacific, his son after the faith, Joseph Atkin, reading the burial service." He too, alas! and another native assist-

* A few years later Commodore Goodenough was murdered in another of the bays of the same island.

ant, who had been shot at from a canoe shortly after the bishop had landed, died some days afterwards from the effects of their wounds. The unhappy affair was undoubtedly the outcome of the misdeeds of unscrupulous sailors and traders. The loss to the Mission of such a man as Bishop Patteson was no ordinary one. In his mental endowments, in his self-sacrificing zeal, in his faith and fearlessness, in his love for the natives, in his plans of usefulness, and in the manner of his death, he bore a striking resemblance to his martyr-brother of Eromanga. The Rev. J. R. Selwyn, a son of the pioneer bishop, was consecrated Bishop of Melanesia in 1877.

It is gratifying to learn that a firm hold has recently been obtained of the island where the murders just alluded to occurred. Bishop Selwyn also tells of the consecration of a cathedral on Norfolk island as a memorial of Bishop Patteson and Commodore Goodenough.

The first to obtain a permanent footing in the New Hebrides was the Rev. Dr John Geddie, who was sent out by the *Presbyterian Church of Nova Scotia* in 1848. Having on his way consulted with the missionary brethren in Samoa as to the most suitable sphere of labour, the island of Aneityum was fixed upon. Thither accordingly he was conveyed in the vessel belonging to the London Missionary Society, accompanied by a missionary from Samoa, who remained for a year, and rendered him invaluable service in beginning the work. After twenty-four years of faithful labour, during which he suffered many hardships, Dr Geddie was seized with paralysis while attending the Mission Synod in 1872. Having been conveyed to Geelong, he there finished his earthly course on the 15th December of that year. A memorial tablet in the church at his station on Aneityum contains the following sentence :—"WHEN HE LANDED, IN 1848, THERE WERE NO CHRISTIANS HERE, AND WHEN HE LEFT, IN 1872, THERE WERE NO HEATHENS."

The Rev. John Inglis, after eight years' service as a missionary of the *Reformed Presbyterian Church of Scotland* among the Maories in New Zealand, was, at his own request, transferred to Aneityum. He reached the island on 1st July 1852, having been conveyed thither in the most generous manner by Dr Selwyn. He was settled at Aname, on the north side of the island, Dr Geddie's sphere of labour being at Anelcauhat, on the south side. After a laborious and successful missionary career, extending over a period of thirty-three years, Mr Inglis returned to his native land in 1877, where he continues to further the interests of these Missions.

An interesting feature of the missions on these islands is, that they are supported by various Presbyterian Churches, the missionaries meeting together periodically as a mission synod. The following are the Churches represented, with the islands on which, respectively, missionary operations are carried on:—*Presbyterian Church of Canada*, on Aneityum (1848), Eromanga (1857), Efaté (1864); *Reformed Presbyterian Church of Scotland*, and since the Union, in 1876, by the *Free Church of Scotland*, on Aneityum (1852), Futuna (1866), Tanna (1868); *Presbyterian Church of Victoria*, on Aniwa and Efaté (1866), Api (1880); *Presbyterian Church of New Zealand*, on Tanna (1869, reoccupied); *Presbyterian Church of Otaga and Southland*, on Nguna (1870), Tongoa, (1878). The *Presbyterian Church of Tasmania* is also in course of establishing a mission on one of the islands.

Of all the islands, Eromanga holds a sad pre-eminence among these "habitations of cruelty." From time to time, after the murder of Williams and Harris, in 1839, native teachers were left on the island. Once and again, however, they had to be removed, as their lives were in imminent peril. The Rev. G. N. Gordon arrived from Nova Scotia on 17th June 1857, and for four years pro-

secuted the work with untiring zeal and energy. A destructive hurricane, followed by measles, carried off hundreds of the natives. According to Mr Inglis, the general belief is, that "neither death, disease, nor any calamity is occasioned by natural causes; they are all produced by sorcery and witchcraft. Their sacred men are all disease-makers. The missionaries are all sacred men—they administer medicines, and profess to cure diseases; and the natural inference is, that if they can cure, they can also cause disease. The missionary and his wife were the victims of this superstitious belief. While engaged in building operations, the former was attacked by a band of eight or ten assassins, one of whom aimed a blow at him with his tomahawk. This he warded off, as he did also a second blow; but though a powerfully built man, considerably over six feet, he was in a few moments laid low. Mrs Gordon, hearing the yells of the savages, rushed to the door, and asked a native who was approaching what was the matter. "Nothing," he said, "it is only the boys playing." "Where are the boys?" she enquired, and, turning round to look, was struck on the shoulder with his tomahawk. Another blow nearly severed her head from her body.

"A faithful band gathered the mangled remains of their revered teachers, and laid them in a grave on the bank of the river. Shortly afterwards, seventeen of those who had attached themselves to the missionary fled in a vessel to Aneityum to tell the tragic story, and secure their safety. A few, however, remained, and were bold enough to ring the bell on Sabbath morning, and meet together for worship. Bishop Patteson was the first to visit the island after the sad event. He felt the bereavement keenly, for he loved the Gordons."

Mr J. D. Gordon, a brother of the missionary whose lamented death has just been described, resolved to raise

anew the banner of the Cross on these blood-stained shores. A noble resolve! which only strong faith in God, and intense love to the Saviour and the souls of the perishing, could have prompted. On the completion of his theological studies at Halifax in Nova Scotia, he proceeded in 1864 to Eromanga, and at once entered on his arduous and trying work. He continued to labour there for the most part, not without tokens of success, until 1872. During the summer of that year much sickness and death prevailed. Mr Gordon was blamed for it. In particular, he had administered medicine to two children, both of whom died. The father, along with another man, called upon Mr Gordon on a professedly friendly errand. In the course of conversation in the verandah, he watched his opportunity and struck him a fatal blow on the head with a tomahawk. Mr Gordon dashed through a window with the weapon sticking in his skull! The native followed, and having secured his tomahawk, he made his escape. In a few minutes the missionary was lying lifeless on the floor. The sorrowful news was communicated by Soso, a faithful native assistant, who was in the house at the time of the murder.

The fallen standard was, during the same year, raised by the Rev. Hugh A. Robertson, from *the Synod of the Maritime Provinces of British North America.** He deliberately selected this stronghold of heathenism as his sphere of labour, and has been permitted to remain at his post to the present time, and to reap the fruit of the martyr blood there sown. In 1878 there were forty-three communicants and ten candidates for baptism, while the number attending Christian ordinances more or less regularly was estimated at six hundred. A stone church has been erected at Portinia Bay, and a grass church at

* Since incorporated as the result of Union negotiations in the large and influential *Presbyterian Church of Canada.*

Cook's Bay. Upwards of twenty native Christian teachers are employed in the work of instruction.

Besides Aneityum, the island of Aniwa, occupied by the *Presbyterian Church of Victoria*, is now professedly Christian. On some of the other islands much preparatory work has been done, and more or fewer converts have been gathered in. The rock of heathenism there is peculiarly hard, such, for example, as the island of Tanna, where the Rev. Thomas Neilson labours amid difficulties of no ordinary kind. But these, too, are destined to yield to the influences of the gospel.

Eighteen years ago the New Testament in the Aneityumese language was placed in the hands of the natives. In 1879 they were furnished with a second volume, containing the books of the Old Testament from Job to Malachi inclusive. And last year they were put in possession of the entire Bible.

"This is the first complete copy of the Word of God in any of the many languages and dialects of Western Polynesia, and the eighth in the South Seas. The whole three volumes are beautifully and strongly bound in calf, octavo size, and contain in all 1665 pages. The entire cost was provided in advance by the proceeds of arrow-root contributed by the natives."

The chief burden of translating and carrying through the press this priceless boon has fallen on the Rev. John Inglis, whose name is inseparably identified with the New Hebrides Mission. It is, however, proper to state that in the herculean work of translation most valuable service was rendered by its first missionary, Dr Geddie, and also by the Rev. Joseph Copeland, a man of superior scholarly gifts, who has been compelled to retire to the Australian colony on account of failing health, after upwards of twenty years devoted labour on these islands.

But great as this achievement is, it is after all only an instalment of what has yet to be accomplished, inasmuch

as "there is no New Hebrides *dialect.* Every island has its own *language*, and on several there are two dialects." The variety of dialects is such as to have called forth the remark that "the people must have come straight from the Tower of Babel, and gone on dividing their speech ever since." Bibles in no fewer than twenty languages will be required ere the natives generally can read the Word of God in their own tongue. Six translations are at the present time being proceeded with.

The MISSION VESSEL, the *Dayspring*,* a three-masted schooner of 160 tons, is an indispensable necessity. Her yearly expenses are about £1900, and are met by the children of the various churches interested in the missions. Her work is thus described by Mr Copeland :—

"The *Dayspring* goes to the Christianised islands for native teachers, and settles them wherever there may be an opening on the heathen islands : Takes to the missionaries and teachers supplies of food, clothing, and medicine; letters, magazines, and newspapers; house material, and boats; as also all other materials for their own comfort and the progress of the work of God : Takes missionaries who are in danger to a place of safety; those requiring a change to a colder climate; new missionaries, or those who may have been recruiting, from the colonies to the islands; and the children to a Christian land, to be educated : Enables the missionaries, teachers, and native Christians on one island to write to and visit the missionaries, teachers, and native Christians of other islands, and all the missionaries to meet in Synod : Takes heathen natives to Christian islands, that they may see the effects of the gospel, and

* There are also plying among the islands of the Southern Pacific :—The *Southern Cross* in connection with the Propagation Society; the *John Williams* and the *Ellengowan* with the London Missionary Society; the *John Wesley* with the Wesleyan Missionary Society; the *Morning Star* with the American Board.

have their prejudices against it and against the missionaries and teachers somewhat removed: Returns strayed natives to their own island: Carries the Word of God from the press to the several islands, and the contributions of the native Christians for the support and spread of the gospel to a market. The *Dayspring* is the rope for lifting the missionaries and teachers occasionally up out of the mine of heathenism, and for sending down necessaries for their minds and bodies. What ships from abroad are, what steamers and coasters are, what railways, canals, and roads are, what coaches, and 'buses, and cabs are, what drays and horses are, what post-offices, postmen, and telegraphs are to the people in Australasia and Britain, all these the mission vessel is to us the missionaries and teachers in the New Hebrides."

About twenty additional missionaries are required to supply in any adequate measure with the means of grace the islands that are still heathen,—men willing to endure hardness as good soldiers of Jesus Christ, and if need be to seal their testimony with their blood.

Here, for the present, our narrative must end. To those anxiously enquiring, in the language of ancient prophecy as to the progress of Christ's kingdom in the dark places of the earth, "Watchman, what of the night?" there is given the cheering answer, "THE MORNING COMETH." Yea, it has already come. Many lands have now emerged from the long dark night of ignorance and superstition; and as to those still in darkness, we have the Divine assurance that

> "THE EARTH SHALL BE FILLED WITH THE KNOWLEDGE OF THE GLORY OF THE LORD, AS THE WATERS COVER THE SEA."

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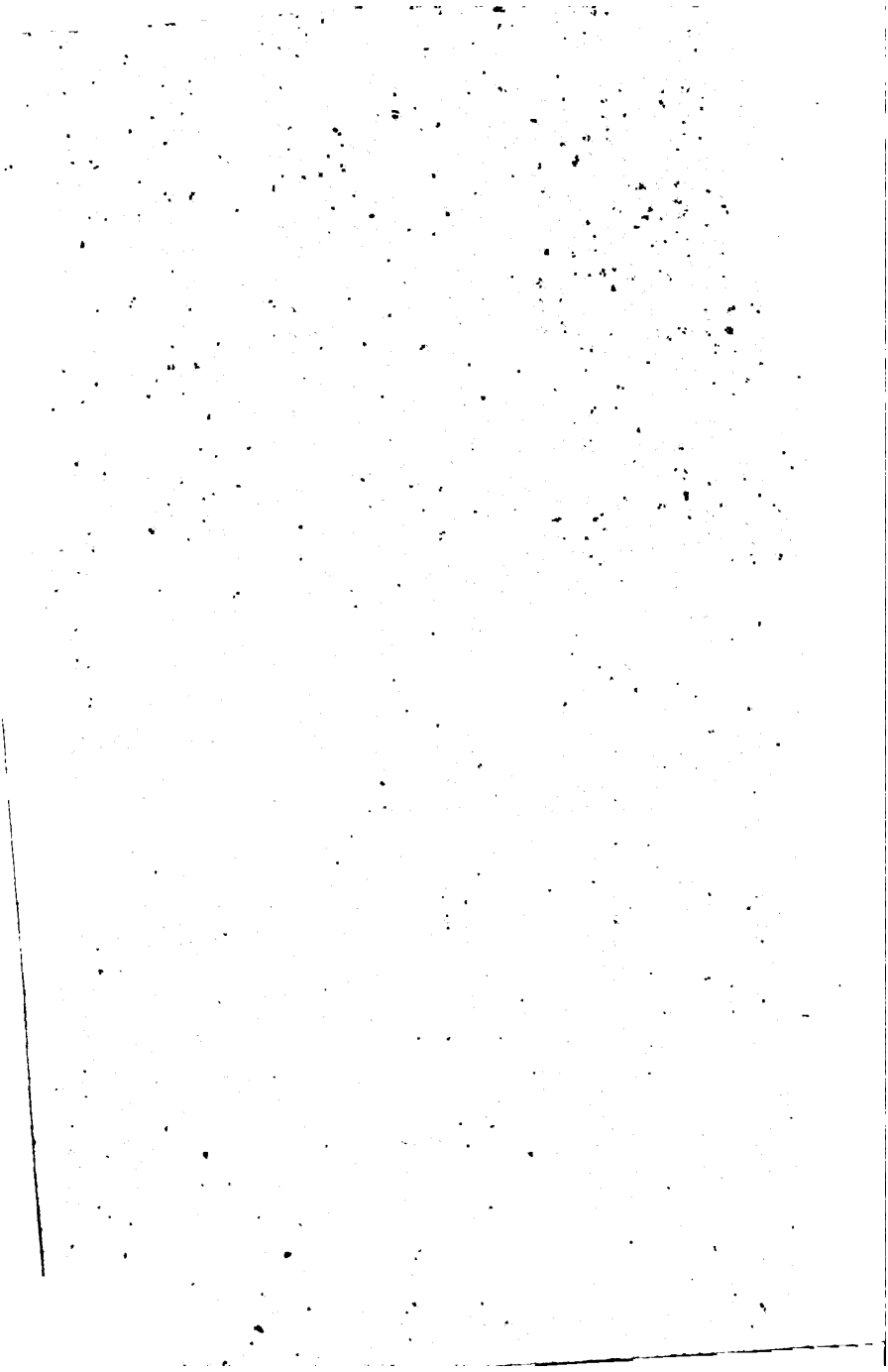
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